

# The Heritage Lodge

A. F. & A. M. No. 730, G.R.C.



# PROCEEDINGS

Vol. 34 - 2011





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**Vol. 34 - 2011**

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# Worshipful Master's 2011 Message

R.W. Bro Louie J. Lombardi

Brethren,

It has been an honour and a privilege to have served as Worshipful Master of Heritage Lodge which is the Official Research Lodge of the Grand Lodge of Canada in the Province of Ontario. I wish to extend my sincere thanks to the officers of the Lodge for their dedication to the continuing contribution to Masonic education throughout our jurisdiction and the preservation of valuable historic records in the manner intended by our founding Brethren. The changes that have taken place this year are merely an attempt to bring the Lodge back to those ideals.



I would also like to thank the members of all the Lodges that sponsored our meetings during the past year and all the speakers for their excellent presentations:

- M.W. Bro. Ronald E. Groshaw, Black Tie Banquet January 29, 2011  
“25th Anniversary of Black Creek Pioneer Village”.
- Bro. Graeme Boyce, The Beaches Lodge No.473 Toronto,  
March 19, 2011 “The Timely Evolution of the Craft”

- R.W. Bro. Kenneth Campbell, Prince Edward Lodge No.18 Picton, May 28, 2011 “200 years of Masonry in Picton”.
- Bro. Joseph Curry, Election meeting September 21, 2011 Cambridge “The Craft at work in Kandahar” (Canada Lodge UD)

I must also recognize a presentation which unfortunately was left out of the 2010 Proceedings but will be added to 2011:

- W. Bro. Ted Thomas, Maple Leaf Lodge No.119, June 26, 2010 “150 years of Masonry in Bath”.

I am particularly gratified at the keen enthusiasm exhibited by senior present and past Grand Lodge Officers in accepting positions in high profile and crucial committees.

Sincerely and Fraternally  
R.W. Bro. Louie J. Lombardi,  
Worshipful Master



# Black Creek Pioneer Village

## Annual Heritage Lodge Black Tie Dinner 2011

By M.W.Bro. Ronald E. Groshaw

Some of you may recall that when I was installed Worshipful Master of the Heritage Lodge No. 730 G.R.C., that I gave a long-winded explanation about an old building in Woodbridge which was about to be removed. It was, W. Bro. John Hesp, a Past Master of True Blue Lodge, who explained that his wife Marjorie worked at Black Creek Pioneer Village and it was desired to move and refurbish the building to one of three sites in the village. That building originally accommodated at tinsmith shop at ground level and, above, the Lodge room, home to Blackwood Lodge, but that it was in need of much repair having served as a storage shed for several years. In my tenure as Worshipful Master, it may have appeared to several of you that I had faded away from the project after appropriate committees had been struck.

I believe that the explanation for this was due a long time ago but I was a little reluctant to be forthright. I feel that this is the time to explain: During my time on the Board of General Purposes, I had many advisors — some were “naysayers” and pessimists or stumbling blocks but the majority were real stepping stones and worthy advisors. I wish to first speak about three particular ones who, in my opinion, epitomize real pillars in our Masonic community. They were generous with constructive suggestions which I heeded and am continually grateful for their wise counsel.

When I became Deputy Grand Master, thanks to the generosity of the voters a Grand Lodge, I was advised that my primary responsi-

bility was to preside over the Board of General Purposes with additional tasks delegated by the Grand Master. Right now, I wish to single out three of the many role models I associated with over the past 80 years. I like to think that these three pillars in masonry are analogous to one referring to someone being a “A pillar in the community”.

For me, M.W. Bro. John A. Irvine epitomize the pillar of wisdom — his experience a brilliant businessman, then counsellor and later mayor of London, followed by membership in our federal parliament still brings to my mind, the song of Johnny Mercer, “You got to accentuate the positive, eliminate the negative, and don’t mess with Mr. in-between.”

A pillar of strength was personified by M.W.Bro. Howard O. Polk, the Grand Master of that day, gave to me several “ behind the scenes” jobs and helped me greatly in contacting other Grand Lodges in order to obtain and study the mentorship programs in existence in the other Grand Lodges in Canada as well as Maryland, California, Illinois, Indiana, the two Carolinas, Virginia, Massachusetts and Pennsylvania.

A pillar of beauty of course was demonstrated by the administrative abilities of M.W. Bro. Robert E. Davies who is constantly chiseling away the rough areas in Masonic stewardship and other matters.

Collectively, these three repeatedly reminded me that as Deputy Grand Master, I should be like Adoniram, that chief overseer at the building of King Solomon’s Temple, apparently, he was out frequently seen “at a distance” and I should copy that same role regarding Black Creek. I protested their advice quoting second Chronicles chapter 10 verse 18 where it states some people “stone him to death”.

These three pillars kept telling me to allow the building project to be administered by V.W. Bro. Alan Hogg, a renowned architect,



highly recommended by the Chairman of the Advisory Committee on Lodge Buildings-R.W. Bro. Eric Horwood - a past master in diplomacy.

Similarly, the financial aspect of raising over the required \$100,000 to be in the capable stewardship of an insurance broker and bank inspector — all of whom worked diligently in many facets of Freemasonry

Of course, I speak about the then R.W. Bro. C. Edwin Drew and W. Bro. James Major. Most of you probably realize that offer for M.W. Bro. C. Edwin Drew was the DDGM out of Toronto three while I was Grand Senior Warden under the leadership of M.W. Bro. Eric W. Nancekeville. Mrs. Eleanor Drew and her husband Ed's spontaneously and very effectively acted as an interpreters after the ribbon-cutting ceremony conducted by Pauline McGibbon, former Mayor of Black Creek Pioneer Village and former Lt. Governor of Ontario in addition to the former Province of Ontario Treasurer, M.W. Bro. James N. Allen.

The 1979 W.M of Huron Bruce Lodge, F. James M. Major and I were received in the Holy Land Conclave on 16 April 1977 at 888 Yonge St. After supervising, integrating and coordinating the assigned volunteer interpreter program, he passed away in 1990.

These gentlemen, in addition to their architectural and financial tasks, liaised with expertise with staff of Toronto and Region Conservation Authority and W.Bro. Stephen Maizel, a principal in the company owning these premises, formerly owned by Bro. Grant Henderson, a pharmacist in Woodbridge.

Meanwhile, my three pillars were constantly observing the project reporting only good news to me.

Another, "at a distance" duty for me as a substitute Adoniram was the intricate dealings with the Authority and the attempt to take the

pulse of various individuals involved in putting the puzzle together. — Warren Jones, a Past Master of Blackwood large was the Treasurer for the Authority and was involved in acquiring floodplain lands to hopefully prevent another hurricane Hazel disaster in this region. R.W. Bro. Jacob (Jack) Pos, the first Worshipful Master of Heritage Lodge worked tirelessly with Warren Jones and a modern-day “Ironside” in the person of Ronald Cooper, B.A., LL.B. Warren Jones, Jack Pos and Ron Cooper made a formidable team with help from Alan Hall in order to weave a legal net to contain most, if not all, legal ramifications. I remember several hours in Ron Cooper’s office at 555 Yonge St. to review, consolidate, and revise the legal instruments. Trips to his office were made frequently in conjunction with my visits to downtown hospitals, as well as the house of St. John ambulance on Wellesley St. near Yonge.

Most of my remarks are to recall several hard-working brethren who have passed to the Grand Lodge Above as they cannot refute my remarks!

However, I will make reference to some who are still physically in our midst. One of these is V.W. Bro. Ronald Cooper. Some may not be aware of his Masonic involvement, so I would like to take time to talk about this remarkable gentleman. His background may help us to understand this lawyer who is so incapacitated that he is unable to attend lodge — not even Wellington or Harcourt, where he is an esteemed member. His energetic father was W.Bro. James Cooper of Queen City Lodge, a metal fabricator of many other metallic teller cages that he installed in many local banks. His son, Ron, was born with an acute form of spinal bifida which gave him increasing problems in childhood. At age 19, he was told that if the surgery was not performed, he would be confined to a wheelchair with paralysis below the waist, and if surgical correction was performed, there was only a 50% chance of continuing to walk. Indeed, following surgery, the wheelchair was an integral part of his life. His plans to take medical training were shattered and he vehemently turned to music, especially, the pianoforte. After a year of training, he was an

accomplished pianist but decided that he wished to study the law. Through the efforts of himself and his parents, ramps were built at Trinity College so that he could park his car beside it to access his classes. After graduating with a BA, similar ramps were constructed at the Faculty of Law building. After his LL.B. in being called to the Bar, he work for the Ontario Government in The Department of The Superintendents of Insurance in offices at 555 Yonge St.

When I was Junior Steward in Wellington Lodge No. 635 G.R.C., Ron Cooper made application to the Lodge for initiation. This was because his father's lodge met at the Chisholm Building (Danforth and Main area) where there were many steps. Ron researched the Toronto lodges meeting in buildings without steps. He determined that 1100 Millwood Rd. was best, and hence his petition to Wellington Lodge. Dispensation was NOT granted to initiate in a wheelchair with resultant disappointment in being unable to attend lodge especially with his father.

Being aware of the situation, while I was Senior Warden of Wellington Lodge, I spoke to the Deputy Grand Master of that day, William Kirk Bailey and relayed to him what I knew about Ron Cooper and his quest for Masonic knowledge. Then, R.W.Bro. Wm. Kirk Bailey assured me that if Ron Cooper was still interested in Freemasonry, that if the DGM became Grand Master, he would do all in his power to assist in this quest for Masonic light. Indeed, after the Grand Lodge sessions in 1971, dispensation was received to initiate Ron in a wheelchair. He received all three degrees while I was Wor. Master of Wellington Lodge. To my knowledge, this is this is the first paraplegic to be initiated into Masonry in our jurisdiction. Ron was an excellent officer and I had the good fortune to install him in the Chair of King Solomon. Ron was later invested with the regalia of the Grand Senior Deacon formerly worn by V.W. Bro. Dalton Wells, a former Chief Justice of the Court of Appeals for Ontario.

So many others are to be mentioned and I am fearful of running overtime. The late Bert Wiggins was an example of so many who



work diligently at fundraising. I recall V.W. Bro. Bert Wiggins' directing a drama depicting the potential possibilities of a presence in Black Creek Pioneer Village. Others in Ed Drew's "crew" included R.W. Bro. Paul Curry, Ed Ralph and the late Gordon Brittain.

I have heard criticism about my absence for the Sod Turning Ceremony. In retrospect, I think it was fortunate that the Grand Master of that day turned the sod without sharing the spotlight with his Deputy. Just another example of a substitute Adoniram "being a distance" – namely at another Grand Lodge where the Grand Master asked me to represent him. I hope this action was mutually beneficial.

I did cherish the opportunity to participate in a Cornerstone Laying Ceremony in Ottawa October, 1993 and the ribbon-cutting with Pauline McGibbon and M.W. Bro. James W. Allen – both dedicated supporters of this project.

I have been asked to mention my future wishes for Black Creek Pioneer Village Lodge room – there are many, but I believe that present and future officers of Heritage Lodge No. 730 G.R.C. June should initiate their own plans for future endeavors.

Instead of my wish list, I would prefer to convey you two concerns that I have for the future. One concerns Heritage Lodge and the other is the legislative bodies of our land.

It is a fervent wish that the committees of our lodge will continue their generous support of the Lodge room and the volunteers to welcome visitors. Regarding greeters, I had hoped that the membership of Wellington Lodge could furnish volunteers for the second Thursday, however, with the advancing years of the Wellington volunteers, their task has been generously supplanted by our present G.S.W., R.W.Bro. John Logan. I enjoy our discussions during the quiet times in the Lodge room. Where else could I bend the ear of one of our busy Grand Lodge officers? I hope that we can continue to have enthusiastic and dedicated volunteer corps headed up by

stalwarts like Jim Major, Alan Hall, Burns Anderson and Arnold McCausland.

Regarding the legislative bodies of Canada, I am reminded of the mothballing of the Ontario Agricultural Museum near Milton. For several years, I volunteered there writing descriptions of the various harvesting implements — everything from grain reapers to combines. This abruptly ended in late 1995 when the grounds were converted to the Country Heritage Park. I hope that a similar tragedy does not befall Black Creek Pioneer Village at any time in the future. It behooves each of us to be ambassadors for Black Creek Pioneer Village and to keep reminding our politicians about this great asset that we enjoy.

I have great hope for the future as long as we can be blessed with capable administrators like Russell Cooper, Marty Grant and presently Chris Bagley working so harmoniously with our wonderful band of volunteers.

Please remember **service** is a product of **faith and action**. Our Heritage Lodge in Ontario's Masonic endeavours is a continuing excellence witness to that statement.



# The Timely Evolution of The Craft

## Speech to Heritage Lodge

by Graeme Boyce, The Beaches Lodge #473

This paper is being presented today with a view to looking at the popularity of Freemasonry in three distinct time periods as we approach the 300th anniversary of The Craft – since those early days of men meeting in pubs and telling their wives they were really going to a lodge meeting.

The year 1717 was nestled in a truly interesting era. The Age of Enlightenment was soon to replace an Age of Reason, and revolutions diverted the energies and wealth of many autocracies in Europe. Toward the end of the 18th century, a trust in a better future for the common man was reinforced by their unifying battle cries: Liberty, Equality and Fraternity.

Early in 1717 The Netherlands, Britain and France had signed the Triple Alliance against Spain, and a few months later the first ballet was performed on Drury Lane in London: The Loves of Mars and Venus. Later in the year, while Blackbeard roamed the Caribbean without mercy, acting under an amnesty toward pirates and operating under a letter of marque, Voltaire was serving time in the Bastille for his honesty and satire.

Robert Lomas has certainly argued quite well in his book, *Freemasonry and the Birth of Modern Science*, that The Royal Society was formed due to its founding members, segmented by their religious and political views, who could come together in harmony, as men of reason. Without equivocation, Freemasonry was incredibly popular among the ruling ranks of Europe.

To ensure success and achieve goals, any event of any magnitude requires insight, vision and planning; communication, organization and dedication. For the benefit of enduring participants, who believe their collective impact will bring about transformational change, a level playing field and a solid foundation on which to build anew are also required.

In the beginning, fresh and bright minds were aplenty. After the suppression of the Jacobites, the ruling royal family in England, the matter of religion and the politics of obtaining authority were hot topics in London in 1717. For example, though living abroad, the Stuart King James III was still negotiating with the government of King Charles XII of Sweden to support an invasion of Scotland, and only with the arrest of the Swedish Minister in England, Count Gyllemborg, and having his papers seized, were those plans cancelled.

Revolutions will succeed when there is a need for change. If a need for change is recognized, spurred by a new vision, whether for a company, country or family, convergence – simply luck and timing – will dictate the efficiency and effectiveness of success. Through its lessons learned on the floor, Freemasonry provides the timeless foundation and the tools for which change can occur within men themselves, once they are resting on a level playing field.

Faced with advancing technology and increasing capacity of printing presses, writers, and the publishers and distributors of handbills, posters or newspapers, people quickly understood the necessity to be educated and to read the news and, given ‘word of mouth’ is the best form of advertising, people really needed to speak well in order to spread new thoughts and ideas of merit. Thus, people began to understand the necessity of transformation.

After four lodges in London decided to unify in a tavern on St John the Baptist Day and elect their first Grand Master and constitute themselves a Grand Lodge of England, they knew there would be no backwards steps. And so their regulatory body to ensure consis-

tency grew. They attracted many existing lodges from across England, and also attracted competition – competing to deliver Ancient versus Modern ritual.

The Constitutions of Masonry were published five years later and by 1730 there were over 100 lodges in England and Wales, while Irish and Scottish Grand Lodges administered their own historically separate territories. They were each soon enough warranting Grand Lodges around the world, and granted thousands of charters to new lodges. In 1738, France joined the fray too.

In England in the 1730s and 1740s Freemasonry was generating considerable public interest. After all, meetings were openly advertised and reported on in the local newspapers – and due to their personal contacts aristocrats, landed gentry and professional men sought admission to obtain its secrets and mysteries.

I have often wondered how such young Grand Lodges were so prepared for this rapid expansion. It is a point worthy of our consideration. There were certainly many well-intentioned men who came together to form the first Grand Lodge in London. Perhaps one among them knew the true value of a philosophy school, whether during a wartime or peacetime economy, around the world.

Why would a man of noble birth or any captain of industry be interested in an Invisible College, or see the value of a school espousing the virtues of man? Clearly, the marketing, the process of communicating specific messages, of modern Freemasonry – in order to attract new members – was done directly, one to one, man to man, a process passed down generation to generation.

Yet someone from among that founding group had surely suggested they better be prepared for growth, if indeed the Craft's lessons learned on the floor were deemed as valuable then as they are today. These men knew the true value of Freemasonry would be understood by a few, as its lessons could only be transmitted to a few at

a time, given the messages are realistically only communicated by fewer still and only within the body of a lodge.

With the foundation of this first Grand Lodge, and the union of four English lodges who were meeting in various London taverns, Freemasonry was projected from being a relatively private institution into the public eye. Someone had recognized the benefit of not only reducing overhead but ensuring the consistency of messaging, if the Craft was indeed to grow and succeed. They clearly chose quality over quantity in those early years.

Many Grand Lodges were openly competing for the attention of men throughout Europe. However, balancing successful expansion and growth, Freemasonry was so popular that in 1730 Samuel Pritchard decided to profit himself by writing a book, an exposé no less, called *Freemasonry Dissected*.

220 years later, immediately following the Second World War, it is well documented Craft lodges experienced a sudden rise in membership across North America, and likely around the world. While Freemasonry was quietly expanding in 1946, *Show Boat* opened on Broadway in January, yet General Electric workers violently clashed with police in Pennsylvania a month later. Then, in December, “It’s a Wonderful Life” was released, while only a month earlier India had appealed to the United States and the Soviet Union to end nuclear testing.

I believe despite winning the war and their freedom, many men had returned home without any sense of purpose in their young lives and were eased into a country life on the farm or a suburban life at the factory, but some could not find happiness in a simply perfect material life – affording the right home, the right car and the right clothes, as well as the right friends, of course.

These men saw the need for change and quickly spread the word that hope for a better future could be found within the tyled re-



cesses of a lodge room. The light emanating toward the heavens above from within that sanctity formed a beacon; illuminated pillars in the community. However, these men joining needed direction, which they obviously were not finding in their garages or basements. Willing to present themselves as clean slates, like a blank page needing words, or a thought needing reason, they needed the company of men to act as guides.

In this environment, many men were raised and lodge rooms were soon filled with pride and vigour in those prosperous and pleasant post-war periods. Yet as quickly as lodges had grown in size, their numbers also began to decline equally as rapidly. In response, some jurisdictions began reducing membership requirements, changing ritual, redefining the purpose of Freemasonry and engaging in other activity in an effort to end the crisis of numbers.

My mother lodge, The Beaches Lodge, was decimated following both world wars, as were all lodges undoubtedly. However, we rebounded with renewed energy and enthusiasm in the years that followed. In retrospect, it is likely the men who led Freemasonry through this era of crisis, though educated and esteemed, were not aware of the integrated marketing strategies being defined in the 60s.

After WWII – a brutal war in which many Freemasons in Europe were imprisoned, and, in fact, killed for belonging to an ancient fraternity, a so called secret society – the leaders of the Craft in England safely assumed privacy for its members was paramount, and that relations with popular media outlets were redundant. As we are all aware, factual errors appearing publicly were not addressed and a mythology swept over England as to the aims of Freemasonry.

Not so ironically, within this age of immense common popularity, in 1952 Walton Hannah's book *Darkness Visible* was released, which raised his concerns about the compatibility of Freemasonry and Christianity.



In my humble opinion, the popularity of Freemasonry today can be attributed to several factors that have collided over this past decade. The Square and Compasses comprise the most well-known and easily recognized logo around the world. It stands shoulder to shoulder alongside the uppermost iconic corporate brands: Coca-Cola, Microsoft, IBM, Ford and Disney, among others.

On one hand digital technology has enabled access to documents that were once the private domain of libraries, while the entertainment industry in particular has benefitted from this arcane knowledge. On the other hand, increasingly sophisticated technologies have made the working man yearn for the simplicity of an earlier day, while the key messages contained in popular books and movies related to Freemasonry have now raised issues that he feels compelled to address, not only on his own behalf, but on behalf of his children.

These are the philosophical issues of nature and science: from the miracle of birth to the miracle of death. These issues are transformation defined, of taking one matter and creating another, of taking hops and making beer, of taking hides and making leather, or taking stone and making cities, of creating value where none existed before. Thus, the value of taking good men and making them better is left in the hands of men themselves.

Our actions once we leave the tyled recesses of the lodge room resonate in our communities, whether in the living room or the board room. So we can tell people directly the benefit of becoming enlightened, and we can advertise the fact that our lodges are open for business (the business of conducting men through their own unique levels of understanding), but we are advised to educate our brethren about The Craft's critical and relevant messages, the universal truth of Freemasonry, in order to sustain growth for another 300 years.

In conclusion, whether prince or pauper, all men aspire to greatness. Material wealth, as we have all discovered, is an empty glass, a covering or shell masking an unknown void. Once this fact is realized, the man realizes there is then something missing in his life – his *raison d'être* – his purpose. If he stands alongside upright men, suitably stimulated, he too is willing to embark on a path of discovery. To “know thyself” is a path unique to each, yet at the outset that first step is one we have all shared as we enter through the Western Gates.

As it did for the men of 1717, or the men of 1946, that first step for the new brother is the culmination of his reaching those gates in his own way. However, it is a process that clearly involves trusting the brand to deliver on its promise and confident in its members to transform him. What is done with that knowledge is up to the man himself – but I believe the transformation of curious and intelligent men, one at a time, will ultimately better our communities and enable men from all walks of life to stand on the level and to communicate.

# **Prince Edward Lodge No.18, A.F. & A.M.; G.R.C., 200 years of Masonry in Prince Edward County.**

**( A Presentation for Heritage Lodge No. 730,  
G.R.C. May 28, 2011.)**

By Bro. Alan R. Capon

## ***Introduction:***

Worshipful Master, Right Worshipful Bro. Perry McConnell, Grand Registrar, other Very Distinguished members of the East, and my Brethren.

It is an Honour on behalf of the W.Bro. Dale Porter, the Worshipful Master, Officers and Brethren of Prince Edward Lodge No.18, to welcome the Officers and Members of Heritage Lodge No.730 GRC and other Brethren to Prince Edward Lodge No. 18, on this our 200th anniversary.

We are delighted that you have taken the time to join with us here in Prince Edward Lodge on this very special occasion and celebration. There are but a handful Masonic Lodges that have achieved 200 years.

This very short presentation is only a small reflection of Masonry in Prince Edward County. ( More especially the Ward of Picton. )

I must share with you that although I am doing the talking, the lions share of the research about Prince Edward Lodge No.18 A.F. & A.M.

was completed by a number of Brethren of the Lodge. They are the lodge members who have for many, many years researched almost everything and every lead that they could possibly find. That call has far exceeded that ***voluntary duty*** to our Lodge.

Please let me introduce these Brethren to you.

**Bro Alan Capon**, the lodge Historian for many years and a past secretary of the lodge, author of “Upon the Level, by the Square”, A history of Prince Edward Lodge No. 18, A.F. & A.M., Picton, Ontario.”

“Now retired, he writes a weekly historical column for the The County Weekly News ( Prince Edward County) and continues to write historical books.” 1

“By his own admission Bro. Capon estimates to have written and published between two and three thousand articles dealing with the craft. This effort has put masonry in the public eye and increased awareness of our fraternity and in turn has helped remove some of the inaccurate information that persists in masonry.” 2

**W. Bro. David Hickman**, A Past Master of Prince Edward Lodge. A historian by nature especially for other Masonic Concordant bodies. The historian of District Eleven Royal Arch Masons in Canada in the Province of Ontario at the present time. He is a brother very dedicated to Masonry and the other Concordant Masonic bodies which meet at Prince Edward Masonic Temple Corporation at 13251 Loyalist Parkway, in Picton.

**Bro. James Ives**, a senior brother of Prince Edward Lodge No.18 and who has probably the oldest connection to Prince Edward Lodge No.18 A.F. & A.M. This connection that can easily be identified and which we will be discussing later in this presentation.

So my Brethren you can truly see that I am only a spokesperson for this senior lodge of The Grand Lodge of Canada in the Province of Ontario. I do hope that you will enjoy some of the items we have chosen for presentation for you this afternoon.







was part of the Mecklenburg district. This was one of four districts created by the the British governor, Lord Dorchester in 1788, the western part of Quebec for the administration of the newly surveyed lands already being settled by the United Empire Loyalists and their companions from 1784 onwards. In 1791 Upper Canada was established as a separate province incorporating these four districts.

Mecklenburg was renamed the Midland District with Kingston as the principal town and the numbered townships were given names in 1792. At the same time Prince Edward was constituted as one of the first nineteen electoral areas called counties.

The County was named in honour of His Royal Highness Prince Edward, Duke of Kent ( 1767-1820), fourth son of George III, father of Queen Victoria and forefather of Her Majesty Queen Elizabeth II. In 1831 the Prince Edward peninsula was created a judicial district and provisions were made to confirm this by building of a courthouse and jail. In 1850 the County of Prince Edward was incorporated. Its seal, demonstrating the cultivation and the fruits of the soil represented by agricultural implements and a sheaf of grain surrounded by the inscription ‘ The Corporation of the ‘ County of Prince Edward C. W.’, is still in use. The county came into being as a municipality during the period of the United Canadas when the province was known as Canada West, hence the initials ‘C.W.’. By confederation Canada West became Ontario.” 3

From the above Preamble taken from “ The Settlers Dream” a Pictorial History of the Older Buildings of Prince Edward by Tom Cruickshank and Peter John Stokes much can be learned that directly reflects our Masonic Heritage in Prince Edward County. Some of the same information can be found on the website for The County of Prince Edward.

This history of the County includes references to the settlement for European - Canadians which was facilitated when the county was

created by Upper Canada's founding Lieutenant-Governor John Graves Simcoe on July 16, 1792. It was of course named after Prince Edward Augustus, Duke of Kent, who was the commander-in-chief of British North America. The three original townships were named in honour of the three daughters of George III. 4

There are a few important historical points to remember from both the history of the county and the preamble from above that reflect the masonic heritage the community.

When the court and jail were built in Picton and opened John A. MacDonald, the father of confederation was a young lawyer who practiced law there. He later moved to Kingston and became a Mason. This court house is still in use today and the cells that had been used as a County Jail are still in tact and used as an archive.

Although there is no written documentation the name of our lodge seems to directly reflect that of the county name, Prince Edward. "In the early years and, as recorded on the Lodge Warrant, the Lodge was known as Prince Edward's Lodge". 5

"Prince Edward, Township of Hallowell, County of Prince Edward; petitioned for a warrant in January 21, 1811; warrant authorized February 21, 1811 but apparently not issued; continued working as No. 19 (1823) and No. 8 (1847) now Prince Edward No. 18, G.R.C., Picton." 6

A flow chart created by W. Bro. David Hickman is included. (Pg 24) It helps us understand by way of dates and Grand lodges the very confusing state of Masonry and their relationship to the Grand Lodges of that period of time. In addition to the different nationalities of the era; from England, Scotland, Ireland and the United States.

This is the only time that I will refer to, in this paper, the relationship of Prince Edward Lodge and the Grand Lodge's which it has

been associated.

Although Prince Edward Lodge applied to the 1st Provincial Grand Lodge in January of 1811, it was not instituted until February 21, 1822. The first warrant being dated September 23, 1822 and num-

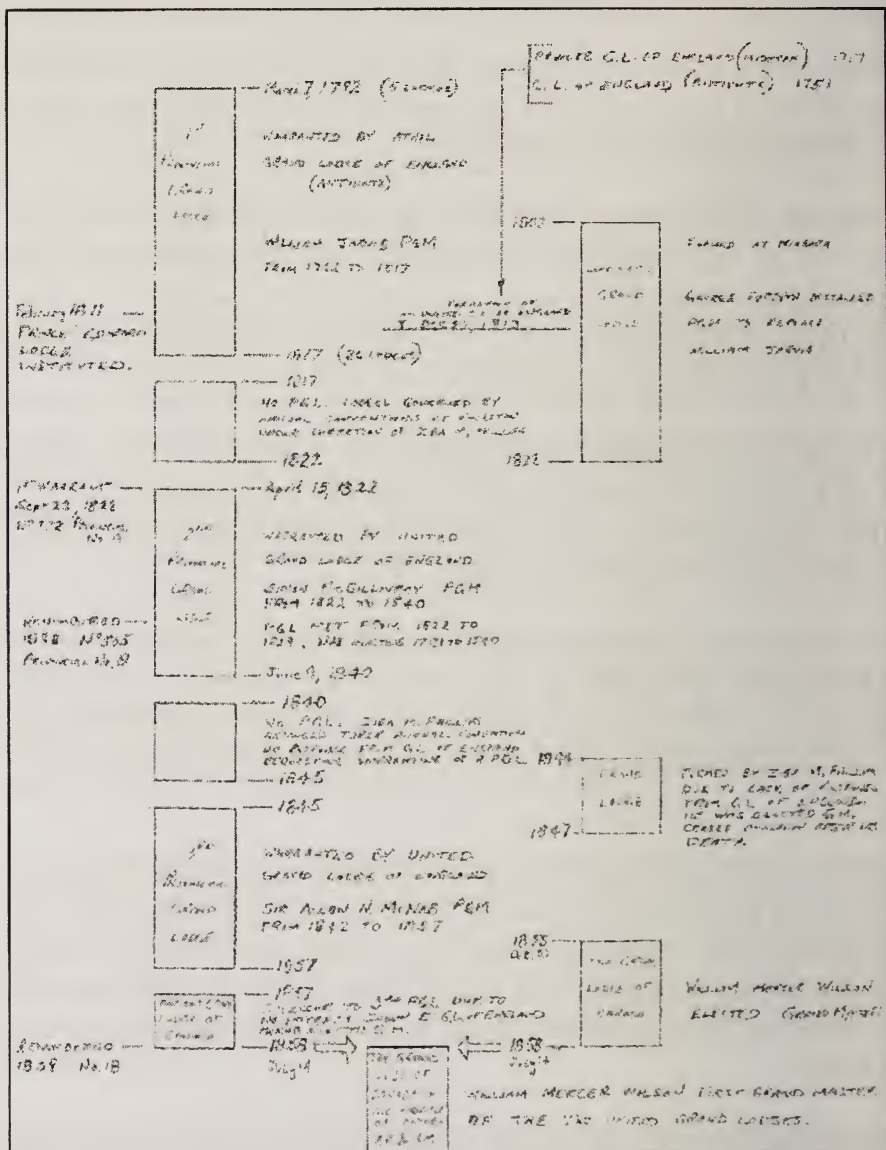


Chart prepared by W. Bro. David Hickman

bered 772. It was later renumbered No. 505 under the 2nd Provincial Grand Lodge.

It was not until 1858 that Prince Edward Lodge committed itself to the newly formed Grand Lodge Of Canada in the Province of Ontario and was numbered 18. William Mercer Wilson became the First Grand Master of the two united grand lodges at that time. There are many factors which affected masonry in those days in reference to the different Grand Lodges of the time. It is in itself a complete topic for discussion.

“Lodges and fraternal societies played a very important part in the early social life, especially after settlements had grown into thriving communities”.<sup>7</sup>

And so it was in Hallowell, Upper Canada in 1811.

Hallowell, now known as Picton, Ontario, was essentially a self contained community in those pioneer years. No lengthy travel was possible, except by water.

Among the early settlers, mostly of United Empire Loyalist origin, were a few Masons of whom may have been initiated in the traveling military lodges.

The Lodge was an important part of the community in those early days, as it still remains 200 years later. It was the place where friends and acquaintances met. The masons first met in a house near Hallowell bridge, a short walk from any part of the village. The bridge itself was a poor structure of logs and timbers built across the stream., which drained the marsh into the bay at its head. A few, from a distance, would arrive on horseback traveling over rough roads and picking their way through the cedar and hemlock swamps. Conditions were hard, in fact, primitive but such conditions were normal to these people. Lodge became a focal point to many in the community. The eminent men who joined the lodge were commu-



nity leaders. They were proud of their membership in the lodge and were undoubtedly careful in their acceptance of applicants of membership.

This is illustrated by an old certificate for a member of Prince Edward Lodge, Bro. Guy Henry Young and dated 1813. This certificate is now in the Archives of Prince Edward Lodge. The hand-drawn certificate has the information on it written in arcs converging right and left, in the form of a globe. The text reads: "Upper Canada. We, the presiding Officers of Prince Edward Lodge, have conferred the Sublime Degree of Master Mason upon our duly qualified Brother, the Bearer, Guy Henry Young, Who as a true and faithful brother of the Masonic family is hereby recommended to be favourable notice and Protection of every Free and Accepted Mason on the Globe. As a Testimonial the seal of our Lodge is fixed, A.D. 5813. Bela Johnson, W.M.; David Cornwell, S.W.; Benjamin Hubbs, J.W.; and Elam B. Ives, secretary.

The seal is on the left, having a pale blue ribbon half an inch wide let into the paper. The original was passed on through Mrs. John Amber Crombie, a daughter of Guy Henry Young. A facsimile of the document is shown on page 897 of Robertson's History of Freemasonry, volume one (1899). A copy of the certificate can found displayed in the ante room of our lodge. A copy of this certificate is also in the historical records of our Grand Lodge in Hamilton.

From this certificate we learn of one of those very interesting, dedicated masons of those days. I want like to comment and refer to the Secretary that appears on the Certificate, Bro. Elam B. Ives.

"Elam Burr Ives, could have been the first doctor in Ontario between Kingston and Toronto. He rode on horse back to visit his patients. Elam received a grant of land along, probably at Lakeshore, south-west of Colborne." 8 Little is known about Bro. Elam Ives affiliation with the Prince Edward Lodge other than his office as Secretary. We are very fortunate that the Ives family in the United States have been able to trace their family tree back to when they



immigrated to North America.

This has been documented and dates to the passenger list of the log of the boat known as the True Love Passengership, September 1635 when William Ives 28 yrs., landed from England. 9

Elam , a direct descendent is believed to have immigrated to Grafton, Ontario from Oneida New York.

Bro. Elam Burr Ives is the great, great, great, great grandfather of one of our members of Prince Edward Lodge, Bro. James Lott Ives. This is a very true masonic family with many Masonic Affiliations such as the following, William Lott initiated into Moira Lodge in 1883, others who have Masters In Gannanoque and District Deputy Grand Master of Frontenac District. I would to thanks Bro Ives for allowing me to use some of the material in this representation.

For Two Hundred Years Prince Edward Lodge has meet and been housed in buildings in Picton. In the early years Picton was known as Hallowell but still Prince Edward Lodge found only a few places to meet.

In some case these building are very well documented and others the locations are only at best assumed locations.

“That a Lodge of Free and Accepted Masons afforesaid (sic) shall be held at the house built of that purpose near Hallowell Bridge on every Thursday preceding the full moon of each calendar month” 10 Another very interesting item to the above note were some “ Rules that follow provide for the officers who shall appear in decent apparel with proper clothing, and that a brother shall be appointed and paid for tyling and that in the winter the lodge shall meet from six until nine o'clock.” 9

We know that representatives of Prince Edward Lodge and the Picton School Board signed an an agreement on April 8, 1828, to jointly build a Lodge and School House in one building on a lot of ground

deeded by Abraham Barker of Hallowell Village ( Picton ). The contract price for this stone building was two hundred and twelve pounds, ten shillings sterling.

The Freemasons were to pay half of the cost and the contractor was to take on the trouble, burden and risk of collecting public subscriptions for the balance due.

“The specifications of the new Lodge and School House stipulated that it should be built of brick, 28 by 38 feet. The foundations were to be of good stone 18 inches thick and 18 inches underground and 12 inches above the highest part of the surface. The wall of brick was to be neatly faced and laid in lime and sand mortar. Other requirements were laid out in detail from the flue to a chimney and matching false chimney top at the other end of the building.” 11

“The entrance of the lodge, which occupied the upper storey, was by an outside staircase on the west side. The number of windows and doors was specified and everything was to be finished in good and workmanlike manner on or before the first of September next.” 12

The lower storey was leased to the school board for a period of 67 years.

Later a new building was built in 1871, at the same location, with accommodation for the Freemasons in the upper storey. During the construction of this lodge room the lodge met in the Chapman and Striker Block, a building later occupied by Teasles Drug Store. (Teasles Drug Store is about to close its doors and shut down the business after many decades of service to Picton and area) Its present owner, Bro. John Erten, was initiated into Prince Edward Lodge on May 5, 2011.

Up to 1864, candles were used for lighting the lodge room and later coal-oil lamps were installed. St. Johns Masonic Hall finally received electricity for the first time at the June meeting in 1900. It

was noted in the minutes “The effect was most pleasing and elicited favourable comment from the members present.” The minutes for the July 12 meeting recorded the cost of installing the electric lights at \$79.42, the cost to be shared equally between Prince Edward Lodge No. 18 and the Prince Edward Chapter No.31 of the Royal Arch Masons.

Bro. Erten located old pictures of what is believed to some members of Prince Edward Lodge No.18 from when the Lodge occupied the upper level of the Chapman Striker Block. One of these pictures appears to be an oil painting. It is displayed in the ante room of the lodge building as we speak.

The new School and Lodge room, on the same parcel of land became known as Mary St., School. Again the lodge occupied the top level being the third level. The lodge room as referred as St. John’s Hall. Pictures of this hall are located in our present ante room. You will note handed painted, symbolic murals on ceilings and the walls with many pictures of members, Past Masters etc., lining the walls. At the center of the ceilings of the lodge room the lettered inscription read “In the Beginning, the Lord made Heaven and Earth; and the Lord said; Let there be light, and there was light”. 13

Many of these paintings and pictures are preserved and displayed in our present building, ante room.

When R.W. Bro. Carl Reid, the District Deputy Grand Master of Prince Edward District, paid his official visit to Prince Edward Lodge on Thursday November 6, 1968 it was the final meeting of the Lodge to be held at St. John’s Hall. For over 100 years the Brethren of Prince Edward Lodge and visitors had used this hall for their meetings. One further meeting was held at St. John’s hall on Mary St., when an appeal was made to the members for volunteers to help move furniture to the new Lodge room.

After having been granted approval for a new building by Grand

Lodge, the present lodge building was completed here at 13251 Loyalist Parkway, Main St., West Picton ward. The Prince Edward Masonic Temple Corporation was incorporated in April of 1967 which looks after the administration of this new building, a responsibility that exists to this day.

To compare costs the land for the new building was \$4000.00 and estimated \$46,685.00 for the construction of the new building. The appraised value of the building and contents in today's dollars is easily ten times the actual building cost.

The annual dues of any Lodge are always a topic in itself. But a very interesting reference is made by the lodge secretary dated 1822 of Prince Edward Lodge, Henry P. Heermans.

"A memorandum from Prince Edward Lodge to Kingston, Convention of 1822 stated that the fees charged were three pounds, five shillings of silver or about \$14.00 Halifax Currency This was apparently for the three degrees." 14 Compare this with the 2011 annual dues of \$90.00.

Another very interesting artifact still exists of how masonry has always been alive and well in our Community. "On November 21, 1901 a motion was adopted to appoint a committee to arrange a Masonic Memorial Window to be placed in the Chapel being erected at Glenwood Cemetery.

The cost of the window was not to exceed \$85.00. On February 20, 1902 the minutes record the payment by bank draft of \$75.00 to N.T. Lyon Glass Company for the Memorial Window." 15 This window is still in the Chapel and has since been repaired with funds from the generous donations of brethren of Lodge.

Some of the Brethren today when entering the lodge building and coming up the stairs to the ante room may have noticed a large wall hanging. This is the last piece of carpet removed from St. John's



Hall, the Mary St., School building which Prince Edward Lodge No.18 formally occupied. We find reference to this carpet in the minutes of the lodge in a couple of different places. But most importantly is the reference “ that the carpet was ordered through H. B. Bristol store in Picton from a company in Edinburgh. It was delivered in three weeks which was considered very quick service in those times. Lodge minutes of October 22, 1908 show an expenditure of \$1,084.37 for some repairs and the new carpet. “ 16 This is an amazing fact even in today’s standard.

“R. W. Bro. Col. Donald Ross had presented the sword he had carried all through his military career, including the Fenian Raid, to Prince Edward lodge to be used by the inner guard.” 17 This sword is still in use by the inner guard and all candidates for initiation are received on the point of this sword. “Bro. Ross also provided some cemetery plots, in Glenwood Cemetery as burial place for the members of the lodge. Prince Edward’s Lodge longest serving Tyler, Patrick McFadden is buried in the Masonic Plot. “ 18 A picture of Bro. Patrick McFadden is displayed on our ante room.

R.W. Bro. Donald Ross was the Worshipful Master of our lodge in 1875. Prince Edward Lodge No. 18 has been very fortunate to have many members over the last 200 years. They have included members from almost every walk in life. Many local merchants, military personal, farmers,

Judges, police officers, teachers, principals, school superintendents, plumbers, electricians, maintenance personal, doctors, lawyers, stone masons and I could go on. Each have contributed in there own small way to the very rich and long history of the Lodge. The present members of the Lodge are thankful for their contributions, their membership and their caring and thoughtful ways in our community. Prince Edward Lodge No.18 is the second oldest organization in Picton.

The United Church of Picton is older.

“Prince Edward Lodge No. 18, A.F. & A.M. has prospered for almost two hundred years. It has a fascinating history and a promising future. Regretfully, it is not possible to mention all the names and stories of the thousands of men who have been proud to be members of this lodge” 19 Quoted directly from the book by Bro. Alan Capon, *UPON THE LEVEL, by the SQUARE*.

My Brethren, on behalf of the members of Prince Edward Lodge, we thank you once again for allowing this short paper to be presented to Heritage Lodge No.730 today.

Two documents are attached to this paper, one - the diagram by W. Bro. David Hickman that tracks our history in the various Grand Lodge jurisdictions. The other the very interesting copy of the certificate of Membership of Bro. Guy Henry Young, 1813.

For your consideration,

Kenneth Campbell,  
Past District Deputy Grand Master  
Prince Edward Lodge No. 18

## References

**1 and 2** From “Submission for William Mercer Wilson Medal” by W. Bro. Bernard Gaw and W. Bro. David Hickman

**3 - 4** From “The Settlers Dream” a Pictorial History of the Older Buildings of Prince Edward by Tom Cruickshank and Peter John Stokes

**5 - 6 - 7** From “Upon the Level, by the Square” The history of Prince Edward Lodge No.18 A.F. & A. M. By Bro. Alan R. Capon

**8** From “The Ives Connection” compiled by Ruth E. Law, May 1988

**9** From “The Ives Family” by Arthur Coon Ives published at Watertown, New York.

**10 - 11** From “Upon the Level, by the Square” The history of Prince Edward Lodge No.18 A.F. & A. M. By Bro. Alan R. Capon

**12-13 - 14 - 15 - 16 - 17 - 18 - 19** From “Upon the Level, by the Square” The history of Prince Edward Lodge No.18 A.F. & A. M. By Bro. Alan R. Capon

# CANADA LODGE UD

## The Craft at work in Kandahar

**Presented at Heritage Lodge No. 730 September 21, 2011**

**By Bro. Joseph Curry, The Beaches Lodge No. 473,  
Canada Lodge UD, GRC**

### INTRODUCTION

I would like to begin by thanking V.W. Bro. Robert Kliaman and W. Bro. Prince Selvaraj for extending me the honour of addressing the officers and members of Heritage Lodge today on the topic of Canada Lodge in Kandahar – a topic that is very near and dear to my heart. In doing so they have, by implication, tasked me with organizing and structuring my thoughts and memories into the paper I am presenting today titled “Canada Lodge UD, GRC: The Craft at work in Kandahar”.

I have given a number of talks in lodge on the topic since returning from my tour of duty in Kandahar. These have been “off the cuff” recounts of some of my experiences there and so this is the first time I have put together a more complete account. Having said that, I must caution that this is by no means an attempt to provide a complete and exhaustive account of the founding and work of Canada Lodge; it is rather intended to be a first-person account of the lodge from my perspective and as I experienced it.

I should begin by introducing myself. I am 2nd Lieutenant Joseph Curry, an Intelligence Officer with the Canadian Forces since 2007. I belong to 2 Intelligence Company in Toronto, and deployed to Afghanistan in April 2010 at the rank of Corporal with the National Support Element of Task Force Kandahar for roto 9 of Operation Athena. I served there for 8 months as an Intelligence Analyst and as an Acting Intelligence Officer. I was based out of Kandahar Air Field and went on regular Combat Logistics Patrols to Forward Op-

erating Bases such as Masum Ghar and Patrol Base Spirwan Ghar in the Panjwa'i District of Kandahar.



*Countryside in Dand District*

In an email home I described an early patrol through Kandahar in this way: "Nothing can prepare one for what it is like to actually patrol through this alien landscape. At times I felt like I was in a serious time warp. I saw nomads that had stretched tents on a dead plane, accompanied by camels, donkeys and goats that seemed to subsist on only the odd hearty weed that might dare to put down roots there. Even where there was civilization and cultivation, it seemed to have been wrestled out of the ground itself and threatened to return to dust if left untended." This then was the backdrop to a culture that bore the scars of decades of war and conflict. In this place that was so juxtaposed to the reality I had grown up with I faced daily the very real and present danger of death, violence and war. Indeed, eight of my brothers in arms came home in a flag draped case during my deployment. I must take this moment to pay homage to the men and women who have lain down their lives; the ones who didn't get the opportunity to come home and tell their story. God rest their souls.

My Masonic career began in October of 2009 and I was raised to the S.D. of a M.M. just weeks before deploying. The officers of my mother lodge, The Beaches Lodge No. 473, had ensured that I was raised before I deployed so that I could participate fully in Canada Lodge, which, as word had it, was operational in Kandahar. I



am eternally grateful for this unprecedented accommodation. I served as JW of Canada Lodge for the duration of my tour of duty. I'll leave off the details of how that came to be for a little later.

I must premise also, before I begin, that the phenomenal support we have received from so many brethren from this jurisdiction and indeed across this nation is what has made the possibility of Canada Lodge a functioning reality. I will be documenting the names of some of those brethren in this paper as they relate to the accounts at hand, but I will be remiss unfortunately as it will be impossible to include everyone here. Indeed it is not the intent of this paper to do so, but rather (as I have said already) to relay some of my personal accounts and observations.

With that said, allow me to take this opportunity to thank, most solemnly and sincerely, every brother who in any way has supported, aided, and enabled Canada Lodge.

### **LAYING THE FOUNDATION**

I was told by W Brother Graeme Boyce before I deployed that there was a military lodge that had opened in Kandahar. He gave me the contact information for RW Brother Colonel Bill Lewis who I emailed to request information on the Lodge. He gave me the contact information for the WM of the lodge, W Brother (now the VW Brother) Rick Fulford. I emailed him when I arrived in theatre asking for the location of the lodge and the meeting schedule. He replied by asking me to meet him at the Tim Horton's on the boardwalk. I thought "Wow! What a secretive lodge! Why doesn't he just tell me the location so I can show up for a meeting?" We met, and after he confirmed my Masonic credentials I pressed him again on details of the lodge. He said "well Joe, at the moment it's just you and me!" There was another AF&AM brother, an American who he had been in contact with, but he was set to return home. "There is a new rotation of Canadians arriving" Rick said, "I am certain there are more masons among them." He asked me if I would be willing to help out with the lodge work, perhaps I could be the Tyler or

something. I was very hesitant. "I was made a M.M. just days before I deployed here" I told him. He assured me that he wouldn't ask me to do more than he thought I was capable of, or that I would be comfortable with. I agreed to help out. Before our first meeting he asked me to sit as the JW, the chair I occupied for the duration of my tour. The dispensation for Canada Lodge includes that "Officers of the Lodge...may be appointed by the Worshipful Master for each meeting of the lodge from among Master Masons..." This is necessary due to the nature of a military lodge and the transient nature of its members.



*VW Bro Rick Fulford, WM*

VW Brother Fulford put up simple signs on the boardwalk with a square and compass and the words "Canada Lodge AF&AM, Lodge of discussion in KAF. Interested masons call Rick Fulford." The next time we met for coffee a couple of days later Brother Corporal Nick Karsin joined us.

At our first meeting May 6, 2010 there were 6 of us. At the following meeting on May 20 there were 7 and we were able to open the lodge. At the next meeting there were 12 and the numbers have remained strong ever since. We met in lodge the 1st and 3rd Thursday of each month and for degree practice or just a social hour over coffee at Tim Horton's on the alternate Thursdays

I want to just briefly touch on dress code for the lodge as it may be

of interest to some. We of course had no business suits with us in Afghanistan, and as soldiers we must remain armed at all times. Our dress in lodge then was a clean set of combat fatigues, sidearm, apron and collar of office. An exception to this was candidates during their C. of I. where the OG held onto their weapon until they retired to resume their comforts. In a later “Canada Lodge, UD, Kandahar, Afghanistan” which we wore in lodge.



*L-R: Sgt Steve Gardiner, Marc Cyr, Chris Carsin, Nick Karsin, Rick Fulford, George Latimer, Joe Curry Harley Grande, Jonathan Lead*

The only furnishings we had for the lodge in those early days was an altar cloth provided by Canada Lodge No. 532 in Ajax, Ontario, (which we put over some boxes for a makeshift altar) and a beautiful set of working tools crafted and donated by Brother Harry Cooper of Petrolia, Ontario, a recipient of the William Mercer William Award, and the gavels and Warden's columns crafted and donated by Brother Larry Cooper of Waterloo, Ontario.

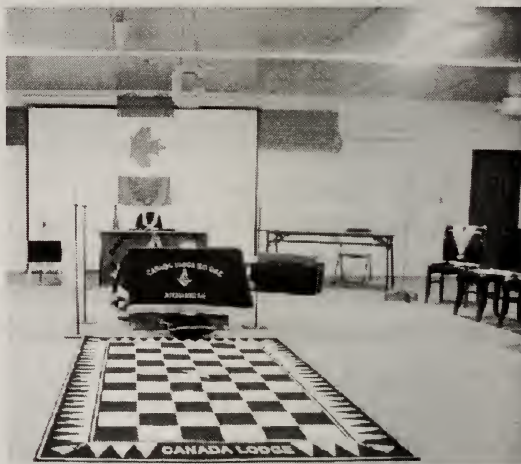
I realized that if we were to conduct degrees we would need more furnishings than this and so I sent a quick email to a couple of brothers enquiring if they knew of any old lodge furnishings that were no longer in use (such as a portable mosaic pavement or a Jacob's



Ladder, a sword, etc.) that could be sent to the lodge. I soon realized just how connected the fraternity is, and the level of interest in and support for Canada Lodge that exists. I started receiving offers of support from across Canada, the USA, France, and Australia. So much support was given that it would take another paper just to document it all. Instead I will highlight just a few examples here.

Brothers John Cosgrove and Jeff Schoonmaker set about spreading the word and raising funds in Alberta. They organized the commissioning of a special mosaic pavement carpet customized with the words “Canada Lodge” (which was fabricated in France by The Freemason Collection). It was purchased by Alberta Rose No. 52 YRC from many donations received from York Rite bodies of Northern Alberta and individual members of those bodies. The Freemason Collection in France offered a considerable discount as they wanted to be part of this effort as well. They included a touching letter addressed to the Canadian Forces members and Masons thanking us on behalf of French citizens and Masons for our assistance in WWII. They told us that they are eternally grateful.

Wand tops were also sent from the brothers in Alberta, along with wand bases and the letter “G” crafted by Brother Rick Kampjes. The letter “G” opens up and hidden inside are two sides of the same coin. One side has a Canadian flag and the words “True North Strong and Free”, the other has the S&Cs with the words “Brotherly love”, “Relief” and “Truth”.



*The lodge room complete*

A tracing board was donated by Highlands Unity Lodge. Two swords



were donated by Edmonton Preceptory No. 46. A Tyler's sword by RW Bro. Louie J. Lombardi. RW Brother Colonel Bill Lewis donated the Jacobs ladder. The brethren of Birch Cliff Lodge No. 612 (where I was passed and raised) crafted and sent a beautiful metal letter "G".

There were many, many more items sent as well, each with a unique story, but as I have said they are too vast for the scope of this paper. It may have caught your attention that the mosaic pavement came in the form of a carpet. This was necessary because we do not have a temple in Kandahar. At that time we used a building called Chai House which was used as a conference room during the day. To set up the lodge we would move tables and chairs out the conference room, bring out our lodge furnishings from a storage room and set it up. At the end of the night we had to leave the room as we found it. Chai House is a small pink stucco building that is used by President Hamid Karzai for Shuras when he is in Kandahar. It is also rumored to have been used as a meeting place by the Taliban for meetings when they were in power. Chai is the tea that is the local drink in Kandahar. It is customarily served to guests at a meeting, or Shura. Hence the name of the meeting place came to be.

### **THE FIRST DEGREES**

The initial dispensation for Canada Lodge from our then Grand Master, MW Brother Raymond S.J. Daniels, was for a "lodge for the purpose of mutual support in providing a fraternal environment for our Masonic Brethren serving the Armed Forces in Afghanistan," it said further that "this lodge will open and work in the First, or Entered Apprentice Degree only" and that "No degrees will be conferred, but fraternalism and sociability will be the chief object...to increase and enhance the Masonic knowledge of the Brethren."

VW Brother Fulford always seems to be thinking 2 steps ahead. When we met for the first time that day at Tim Horton's on the Boardwalk in April, he told me that he was requesting dispensation to conduct degrees and that he was certain we would be confer-

ring our first degree in 6 months. I remember thinking “we don’t even have enough guys to open a lodge and he’s talking about degree work? Either this is a man of vision or a hopeless optimist.” As it turns out, he is a man of vision. It was just under 6 months later that we were conducting our first degrees, as dispensation had been granted to conduct Cc. of I.

The very first degree work in Canada Lodge was a double I. on the 7th of October, 2010 with 16 officers and members of Canada Lodge present. I have the privilege of being very closely connected to the

brothers who were initiated that night. The first was Major Robert Kelly who was my boss during my tour of duty. He had noticed my Master Mason’s ring early on in the tour and told me that he had always had an interest in



*L-R: Satraj Toor, Rick Fulford, Joe Curry, Robert Kelly*

masonry. We had many conversations about the craft over many months which led to him asking for a petition which I was quite pleased to sign as a sponsor. The second candidate was Corporal Setraj Toor, a Sikh brother, who is also a member of my unit, 2 Intelligence Company, and who I have known for over 7 years! He did not know that I am a Mason and I didn’t know that he was interested. Brother Sergeant Steve Gardiner worked with Brother Toor at the 3 RCR Battle Group and they too had been discussing the Craft for a number of months. When Brother Gardiner asked if I would co-sponsor Cpl. Toor I nearly fell off my chair with surprise and delight! So it came to be that I was a sponsor for the first 2 candidates

initiated into Canada Lodge.

There are a number of difficulties rather unique to a military lodge operating in a war zone. One of these is that, due to operational requirements, it is impossible to know with any certainty that all officers will be able to attend and fill the chairs on a given night; or that everyone who is assigned work for a degree can actually attend. Quite regularly one or several of the brothers are called out last minute to respond to an attack or battle that occurs. For this reason, among others, we were never able to run through a complete practice of the degree before the big night. In fact, just three days before the first Ii. were to be conducted, Brother Captain Paul Trenholm (who was serving as Chaplain and was to give the Final Charge) was deployed out to another base. I elected to take on this work in addition to the JW's Lecture.

Another factor was that a number of brethren who were doing work that night were from other GL jurisdictions – some for whom English was a second language – and so they were learning and performing the work of our jurisdiction for the first time. As you can imagine, there were serious nervous jitters as we set up the lodge room that historic night. We weren't sure that there wouldn't be a major "hiccup".

I have to tell you, and I am pleased to report, that the work was performed and the degrees conferred nearly flawlessly. It became very apparent to me how seriously the brethren involved took on their assigned work, and performed it as though they had done so a hundred times before. I was amazed by this. Particularly by brothers such as Warrant Officer Class 2 Alex Mearns of Australia who delivered the Working Tools, and American Brother Richard Bradbury who gave the Charity Lecture. They would only have to relearn this work in their own jurisdiction at the end of their tour, and yet they took on the task with gusto and delivered it with such passion and perfection as to do justice to both the work and the candidates re-



ceiving the degree. Filipino brothers Boiser Raquel, Jonathan Lead, and Harley Grande served as OG, Secretary and JS respectively as well.

While I have given particular mention to our foreign brothers here for the reason stated, I would be remiss if I didn't discuss the work of our Canadian brothers as well. Brother Sergeant Steve Gardiner's floor work as JD was absolutely flawless. I have never seen better floor work before or since. Brother Warrant Officer Jay "Highway" Anderson sat in the SW chair that night and learned his work as well as the Apron Charge in a matter of days and delivered it well. Brother Corporal Nick Karsin, our IG delivered the Ss. with military precision; and, due to another last minute change learned the 3 Lesser Ll. in short order as well.



*07 October 2010*

There are certain dynamics in a military lodge which are unique to this particular type of lodge. Certain parts of the work are delivered with perhaps a bit more "enthusiasm" than one is used to hearing in lodge. For example, when the first candidate was brought before me as JW, rather than simply delivering my line I thundered "WHO COMES HERE?!" Without a moment's hesitation, or waiting for the JD, he shot back "I AM MAJOR ROBERT KELLY!!" in a commanding tone only an Army Major can deliver. He then cracked a self-conscious smile when the JD answered for him and he realized that, at this



time and place, he was a poor C. in a state of D.



There was another reason for an uncertain nervousness in the brethren of the lodge that night. Kandahar Air Field at that time came under regular rocket attacks. These happened daily just after dark – the time of day we meet in lodge. When a rocket attack occurs a warning siren goes off and our drill is to lie face down on the floor until the end of the attack. This is to safeguard against being hit by shrapnel. What were we to do if we came under attack during the C. of I.? This of course would be an unprecedented situation. We held our breath and kept our fingers crossed for the duration of the degrees. The lodge was closed at 10:40 pm. and we were just posing for photographs when the rocket attack siren came. We of course hit the floor (in our regalia) and the nervousness we had all felt (but that had remained unspoken) released itself in the form of laughter. Slowly at first, and then uncontrollably; we all were on the floor at the front of the lodge laughing together. Brother Jonathan Lead picked up his camera and continued to take photographs – several of which I'm sure many of you have now seen. I was asked by brothers back home afterward why we would possibly be laughing during a rocket attack. Sometimes, as is said, "you just had to be there". Brother Major Kelly remarked to me after that his I. was unique

from all before it due to this “truly Afghan flavour”.

There was another event that night which is of military and Masonic note. Brother Gardiner rose and removed a small clear plastic envelope from his pocket which contained a Masonic coin. He proceeded to tell us – his voice slightly quivering – that this coin was found on the body of Brother Sergeant Shawn Eades after he was killed in an IED blast in August 2008. His wife had requested that the coin travel to Canada Lodge with Sgt. Gardiner. VW Brother Fulford directed the coin to be placed on the alter until such time as it returned back to Bro. Eade’s widow with Sgt. Gardiner. It was laid beside the VSL as a memorial to our brotherfin-arms, our brother in the Craft.

I had the honour of participating in the II. of an American soldier, Brother Steven Coursey on November 4, 2010, and Canadian Brother Corporal Daniel Gray Owen on November 18, 2010. Since I have returned home there have been another 17 Cs. Of I. for total of 21 to date.

### **FURTHER DISPENSATION**

After the first initiations VW Brother Fulford made another bold prediction. He told me “I expect that within another 6 months we’ll have dispensation to conduct all the degrees.” I hoped he was right. This spring the Grand Master granted Canada Lodge dispensation to conduct all 3 degrees. Brother Gordon Eleazar was passed on 18 July 2011 and Bros James Bryant and Stuart Smith on 08 Aug. Preparations are now under way to raise a brother to the S. D. of a M.M. at the next meeting.

### **THE PASSING OF BROTHER MARC CYR, SW**

In an email dated 02 August 2011 and addressed to the WM and Brethren of Canada Lodge I wrote “I have just received word that our Senior Warden, Brother Marc Cyr was called to the Grand Lodge Above last night.” I was somewhat in a state of disbelief. Just the

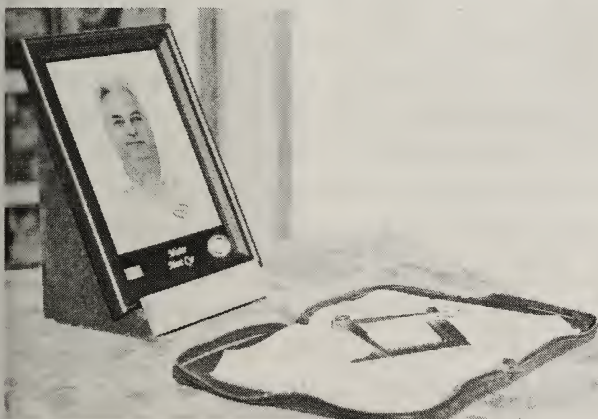
day before I had set up a meeting (at Tim Horton's of course) with two prospective candidates (one of them being Major Kelly) who wished to discuss the Craft. I had invited any brother from the lodge who could to attend.

Brother Cyr never missed an opportunity for fraternal companionship and conversation and he arrived on cue with his trademark grin, firm handshake and hearty laughter. As it happened, our WM was still away on leave with his wife back

in Ontario, and the only other brother able to join was American Brother Jean Paul Stassi. The two potential candidates also were kept away by a twist of fate, and so together Brothers Cyr, Stassi and I shared a coffee and talked for quite some time. Bro Cyr was vis-



*Marc Cyr lies in repose on the Afghan War Memorial, KAF*



*Memorial Service: Bro Marc Cyr, SW*

ibly glowing. He had just returned from leave that he had spent with his wife and daughter in Ontario. He told us that things had never been better between his wife and him. He told us of a motorcycle trip they had taken to northern Ontario.

His ever-present grin seemed even wider. He told us how he had lost 20 lbs. due to his new fitness regimen and that he was feeling full of youth and energy.



We discussed the upcoming inaugural d. to be conducted in early October. Memory work had never been his strong point, he told us, yet he had applied himself and felt a strong sense of pride and accomplishment in learning the Work. He conveyed to us the honour and humility he felt to be sitting in the W. of Canada Lodge. As we parted with another firm grip we agreed to meet again soon. I recall thinking to myself “this is Masonry. Half the world away from home, with a man I might never have taken the time to speak to under different circumstances - with a brother – I share a bond. This was not casual conversation nor ‘small talk’; it was the heart – heart of friends and brothers.” Later that night he passed away of natural causes.

The loss I felt was immense. With the WM away it fell on my shoulders to notify the brethren of Canada Lodge, as well as the WM of Civil Service Lodge No. 148 – Bro Cyr’s mother lodge.

Brother Cyr was a retired member of the Canadian Forces and had served in Bosnia. He was now working as a civilian contractor for the Canadian Forces in Kandahar, specifically for The National Support Element of Task Force Kandahar (the same unit I was deployed with). As some of you may be aware, there is a war memorial (in the Task Force Kandahar compound) that is made of Afghan marble. The memorial is a beautiful, peaceful place. Matching white marble walls rise from a base of black marble, which is also used to cap the walls. On these are mounted black marble plaques, each etched with the face of a fallen soldier along with his name and unit. The memorial is shaded by several large drooping trees which resemble willows and add to the serenity of the place. When the body of a fallen soldier has been placed in the flag draped transfer case it is laid on the Afghan War Memorial for a viewing. A small ceremony is then held for those close to the fallen before the ramp ceremony (that you see on the news) is held. In honour of Bro Cyr’s service in the Canadian Forces, and the fact that he passed away while on active duty in a theatre of war while in support of the Canadian Forces, his body was placed in a flag draped coffin and placed on the memorial



– the same honour given to soldiers who have fallen in battle. This is the only case I am aware of where a civilian has been given this honour.

While his body lay in repose, a pedestal was placed on the memorial draped with the arid camouflage of our uniforms. Upon this Bro. Sergeant Steve Gardiner placed beside a photo of a smiling Bro Cyr the VSL and the S&Cs. Following this we approached the memorial, each in turn, to observe a minute of silent reflection before saluting our fallen brother – an honour once again reserved for soldiers who fall in battle.

Brother Gardiner and I served as pallbearers along with some of his civilian coworkers. Following the memorial service which was attended by uniformed and civilian friends and colleagues we carried his body off the Memorial to the waiting transport vehicle. As we passed,



*Bro. Col Nick Karsin Salutes Bro. Marc Cyr. SW*

his civilian friends gave the sign that we know as the S. of F. and those in uniform saluted. As we passed the last soldier standing at a sharp salute I recognized him as Task Force Kandahar Commander, Brigadier General Jonathan H. Vance – the same General who would later pin the General Campaign Star to my chest in front of this same memorial.

This was the second flag draped coffin I had carried. The other was that of Petty Officer 2nd Class Craig Blake who I had assisted in placing on the LAVIII that carried him to his ramp ceremony. In an email home on that day I wrote in part: “there was a swell of

emotion as we held the salute to our fallen brother as he made his way feet first onto the aircraft – departing the way he had arrived. I thought of the caution I had received from Master Corporal Lee before going out onto the tarmac: ‘whatever you start to feel out there, lock it away. We can’t afford to get emotional here; there will be plenty of time for that when we get home.’ As I type this now I can feel the cold steel of the transfer case, the weight of the handle pressing into my palm. We have more to carry now: the torch of PO Craig Blake. We cannot stop to feel the emotion fully yet because his work here needs to carry on through us who remain. God rest his soul; and may we never forget.”

While I could not let myself be consumed by the emotion of these events, they of course had a great impact on me. The lessons from the 3rd D. were given new perspective. That great level, d., has never been so clear to me as it was at this time and place. While the fragility and value of life were illuminated for me in a new way by these events, I saw the level as well. This beautiful, humble, unassuming man who never held or sought position of status or privilege in life, was in death remembered with the respect and honour of a hero and a founder. From Kandahar, Canada’s top General in Afghanistan sent him home in the flag draped coffin of a Canadian Hero. In Ottawa he was given a Masonic Memorial Service attended by the Grand Master himself, Most Worshipful Brother Raymond S.J. Daniels, as a fitting tribute to his contribution to Masonry by sitting as the first SW of Canada Lodge. VW Brother Fulford was also able to attend this service as he was still in Ontario.

I would like to share just one more small anecdote from that night. As I knelt at his coffin on the memorial and placed my hands on the flag stretched over it, my head bowed down as I recalled our conversation over coffee. I opened my eyes and noticed that the red band which holds the flag in place was turned slightly. As I set to straighten it I discovered the cause: pinned to it was a small S&Cs. which I discovered later had been placed there by Brother Corporal Nick Karsin. The Light would accompany him on the long journey home.



*W Bro Leemans and VW Bro Fulford 06 Jan 2011*

## LODGE VISITATION

Canada Lodge was not the first Military lodge to open in Kandahar. Widow's Son No. 202, a Prince Hall Lodge, has been operating there for a number of years. There were of course regular fraternal visits between the two lodges. In fact at that first meeting when we opened the lodge on May 20, 2010 one of the seven brothers in attendance was Bro Kenneth Isaac of Widow's Son. I was in attendance and observed all 3 Dd. conferred in their lodge on a number of occasions. Of course their Work is slightly different but it was immediately recognizable to me. I witnessed brothers of Black, Hispanic, and White heritage initiated into that lodge.

On one memorable occasion when Brother Nick Karsin and I were visiting Widow's Son No. 202 the lodge was about to open in the d. when we came under attack. Now, as I have said before, we came under attack regularly from indirect fire from rockets, but that night in concert with indirect fire there was a frontal ground attack on the base and we received word that the perimeter had been breached. Chai House is a stone's throw from the front gate which had been as-



saulted. The Worshipful Master calmly directed the Tyler to lock the door and put a round in the chamber of his M-4. This was done and we continued with the sound of warning sirens and explosions outside. I am quite certain that in the history of Masonry the door of the lodge has rarely been Tyled in this way.



*Bro. Paul Carrat – Pride Of Walton – With The S & Cs. From Canada Lodge*

One of the brethren who attended Canada Lodge – Brother Paul Carr of South Africa – was moved to a Forward Operating Base called FOB Walton. There he helped found a Prince Hall Lodge called Pride Of Walton No. 110. They began with much less than even we had: a dispensation to meet and nothing more. Brother Paul Carr travelled to Kandahar Air Field to call upon us for fraternal assistance (as we were now a fully furnished lodge). A beautiful set of S&Cs were purchased by the brethren of Canada Lodge. When it arrived we had the back of the S. engraved with the words “From the Officers and Brethren of Canada Lodge, Fraternally Presented to The Pride of Walton.” It was a small token that was well and worthily received. Pride of Walton Lodge now has a Charter, is fully furnished and has conducted their own C. of Is.

### **INTERNATIONAL LODGE OF AF&AM**

While there is another lodge in Kandahar, Canada Lodge is the only AF&AM lodge. There are of course AF&AM masons from the world over who go to Kandahar, and having no lodge there from their own jurisdiction they seek out Canada Lodge. One of these was W Bro Lieutenant-Commander Rob Leemans, PM of De Friesche Trouw No. 20, Grand Lodge of The Netherlands. As it happened, VW Brother Fulford was to be going home once again for a short time



and was fretting that there was not another PM in the lodge to sit in the E. in his absence. As our fate would have it, W Bro Leemans arrived in KAF just shortly before the WM left, and he contacted him via email. We had not met him yet, but VW Bro Fulford had verified his Masonic credentials and indicated that if W Brother Leemans attended lodge he was to sit in the East so we could open the lodge. Otherwise we could hold only a degree practice. W Brother Leemans was serving as a surgeon at Role 3 (the base hospital) and so was unsure if his schedule would permit him to attend. On December 2, 2010 PM Leemans sat in the E. of Canada Lodge. He began by excusing his English (which is of course his second language – but spoken very well!). He then proceeded to open the lodge from the Book of the Work of our jurisdiction. The work of the evening was a degree practice. At various points throughout he paused this brother or that and asked him to explain the piece of work he had just done and what its significance was. He then expounded on it further himself, which proved very educational. When this was complete he offered a description of the Craft in his jurisdiction – the Netherlands. This prompted brother after brother from jurisdictions across the globe to rise in turn and offer the same of theirs. It was by far one of the most unique of lodge meetings I have ever attended. I was given an account of Masonry from across the globe under the Canadian flag that hangs in the E. of Canada Lodge.

Canada Lodge was initially intended as a Lodge of Discussion for soldiers and masons deployed from our jurisdiction. It was quickly realized that it must be a lodge for all Canadians deployed, soldier or civilian, regardless of jurisdiction. It was then claimed by masons, soldiers and men, from across the globe – united under the Canadian flag on the L. and by the S.

Represented in Canada Lodge are brethren from jurisdictions of Ontario, Alberta, Quebec, Nova Scotia, Manitoba, Alabama, Tennessee, Mississippi, California, Kansas, Pennsylvania, Arizona, Michigan, Texas, North Carolina, Kentucky, New York, Florida, Maryland, The Philippines, New South Wales and ACT Australia,

South Africa, Japan, Italy, Ireland, England, Scotland, The Netherlands, Turkey, Germany, and of course brothers made Masons in Kandahar, Afghanistan. These brethren all claim Canada Lodge as their own with the same sincerity that I do and rightly so.

The meeting on December 2, 2010 was my last in Canada Lodge and I left for home on December 17. Before I left I met once more for coffee (yes, Tim Horton's) with PM Leemans and we exchanged gifts. He gave me a book featuring beautiful photos and descriptions of places in the Netherlands and invited me to visit him and his wife if I am ever in that country – I think I found my excuse to finally go to The Netherlands! I presented him my copy of The Book of The Work from our jurisdiction as a memento of his time in the E. at Canada Lodge.

At the following meeting on January 6, 2011 VW Brother Fulford was back in Kandahar. PM Leemans opened the lodge and returned WM Fulford to the E. in a manner customary in his jurisdiction. I have been asked if there were any Afghan brothers I. into the lodge. The only locals on the base are interpreters and the like who are only on base during the day but must return home in the evening. As we meet only in the evening it would not be possible for us to I. an Afghan.

There was a Muslim brother in Canada Lodge however. Canadian Brother Captain Paul Trenholm served as Chaplain for several meetings before being redeployed out to another base. At the end of one meeting, after the VSL had been closed he asked the WM if it would be permissible for him to say a prayer in Arabic. VW Brother Fulford nodded his head. Brother Trenholm proceeded to remove his shoes and knelt on the mosaic pavement facing E. He then prayed in Arabic bowing to kiss the ground and rising to lift his hands in the air alternately. We all stood in silent reverence.

### **A LASTING LEGACY**

Having established ourselves as a lodge, and being the recipients of

such an outpouring of assistance and support in the process, it became a consensus that we would like to leave a lasting legacy in Afghanistan. It began with a suggestion from Brother Corporal Foster Keplay of Alberta that we as donate toys to Afghan children at the hospital on base. Some preliminary research revealed that the Canadian and American governments already provide these services. It was significant though because it started a conversation which resulted in the Boxes For Hope



*Boxes For Hope - Bro Barry Prinak, Deenah Heudebourgck, VWBro Rick Fulford*

Campaign which has provided over 100 boxes of school supplies for needy children and close to \$3,000 which will be used to purchase equipment for mixed gender schools in Kandahar. These donations have come from brothers from our jurisdiction, from jurisdictions across the country as well as from Order of Women's Freemasonry and from family and friends of members of Canada Lodge.

### PERSONAL REFLECTIONS

I am still in awe to this day, that I have had the privilege of partaking in such a unique and yet profound period of historical significance in Masonry in general, and of the Grand Lodge of AF&AM of Canada in the Province of Ontario in particular. I arrived in Kandahar a newly made MM in hopes of sitting on the back bench, learning and observing the lessons of the craft. Instead, duty called and I was thrust into the chair in the S. To learn, yes – from a great brother and mentor: VW Bro Fulford. To observe, yes – the true spirit of Masonry in action: L. in the furthest corner of the globe. It is said that the motivations for joining the Craft are as varied as the individuals of whom it is comprised. As an officer of Canada Lodge I was



quickly tasked with meeting potential candidates to inquire of their motivation and to prove their worthiness. I learned of many motivations – all different from my own. Some seek fraternity, some a part of what their father, uncle, brother, or grandfather knew. Others, meaning through charity and good works. Why did I seek out Masonry? I have always believed that there was the “wisdom of Solomon” preserved through the ages. I did not know what to call it at the time, but I know it now as what we call L. in Masonry. I did not seek fraternity – I have a manner of this in my life already by way of my Army unit. What I discovered in Canada Lodge was fraternity, true fraternity. With a simplistic request for assistance for the lodge I was fielding emails from across the globe – more help than could be received. Men I have never met became close consorts. In lodge, men of all ranks and no rank, men of varied creed, colour and tongue, had an instant bond of brotherhood.

I recall standing outside the door of Chai House on numerous occasions after setting up lodge and chatting with a brother or two and wondering who would come that night. Out of the dusty shadows a figure would emerge and approach, an unsure glance would be exchanged as the brother would wonder if he had found the right place and we would wonder if he were brother or not. “Do you travel East?” I’d call, and soon we’d be welcoming a new brother into lodge. Many were only passing through KAF on their way to or from another base or FOB and were truly grateful for this reprieve of brotherhood. Instantly they were at home in a familiar place in a strange land.

Some went through great lengths to get to lodge. Our Pilipino brethren (who I named earlier) worked as electrical engineers on Camp Hero (an Afghan National Army base next to KAF). At first they had passes to get on base and they travelled in a pickup truck (with no armour), risking attack by the Taliban as they travelled unprotected to attend lodge on the base. At one point their passes expired and while they were waiting for them to be renewed, an Australian brother, the always affable Brother Mearns, smuggled them on and



off base to attend lodge. He recounted to me – with some humour – how they came close to being discovered one time. Before completing this story I must impress upon you how much the Afghan people appreciate water. Being an arid country, bottled drinking water which NATO soldiers consume daily is rather valued. It was late one night after lodge and they were returning to Camp Hero. Brother Mearns covered our Pilipino brothers in the back of his SUV. As they approached the gate the Afghan guard (who normally waved him through because he knew him) indicated he would like to search the back of the vehicle. Being quick on his feet (as he is), our brother dismounted. He opened the rear hatch and took out a case of bottled water which he tossed at the guard (knowing he would catch it and not let it go). The guard stood calling to him to stop – clutching the case of water. “You’re welcome mate! Any time.” he called back as he sped through the gate.

These were the brethren I had the privilege of knowing and sitting in lodge with.

More than a century ago, Brother Rudyard Kipling wrote a poem about a military lodge titled “The Mother-Lodge”. I discovered this little poem upon returning home and found a growing lump in my throat while reading it. He writes of brothers from a military lodge in this same land long ago and describes the same fraternal bonds of diverse brothers that meant so much to me.

He wrote:

*THERE was Rundle, Station Master,  
 An' Beazeley of the Rail,  
 An' 'Ackman, Commissariat,  
 An' Donkin' o' the Jail;  
 An' Blake, Conductor-Sergeant,  
 Our Master twice was 'e,  
 With im that kept the Europe-shop,  
 Old Framjee Eduljee.  
 Outside - "Sergeant! Sir! Salute! Salaam!  
 Inside - 'Brother," an' it doesn't do no 'arm.  
 We met upon the Level an' we parted on the Square,  
 An' I was junior Deacon in my Mother-Lodge out there!  
 We'd Bola Nath, Accountant,  
 An' Saul the Aden Jew,  
 An' Din Mohammed, draughtsman  
 Of the Survey Office too;  
 There was Babu Chuckerbutty,  
 An' Amir Singh the Sikh,  
 An' Castro from the fittin'-sheds,  
 The Roman Catholick!  
 We 'adn't good regalia,  
 An' our Lodge was old an' bare,  
 But we knew the Ancient Landmarks,  
 An' we kep' 'em to a hair;  
 An' lookin' on it backwards  
 It often strikes me thus,  
 There ain't such things as infidels,  
 Excep', per'aps, it's us.  
 For monthly, after Labour,  
 We'd all sit down and smoke  
 (We dursn't give no banquets,  
 Lest a Brother's caete were broke),  
 An' man on man got talkin'  
 Religion an' the rest,  
 An' every man comparin'*

*Of the God 'c knew the best.  
 So man on man got talkin',  
 An' not a Brother stirred  
 Till mornin' waked the parrots  
 An' that dam' brain-fever-bird.  
 We'd say 'twas 'ighly curious,  
 An' we'd all ride 'ome to bed,  
 With Mo'ammed, God, an' Shiva  
 Changin' pickets in our 'ead.  
 Full oft on Guv'ment service  
 This rovin' foot 'ath pressed,  
 An' bore fraternal greetin's  
 To the Lodges east an' west,  
 Accordin' as commanded.  
 From Kohat to Singapore,  
 But I wish that I might see them  
 In my Mother-Lodge once more!  
 I wish that I might see them,  
 My Brethren black an' brown,  
 With the trichies smellin' pleasant  
 An' the hog-darn passin' down;  
 An' the old khansamah snorin'  
 On the bottle-khana floor,  
 Like a Master in good standing  
 With my Mother-Lodge once more.  
 Outside - Sergeant! Sir! Salute! Salaam!  
 Inside- Brother," an' it doesn't do no 'arm.  
 We met upon the Level an' we parted on the Square,  
 An' I was Junior Deacon in my Mother-Lodge out there!*

In another early email to a friend I wrote of Canada Lodge that we hoped "to create a place of civility in an otherwise very uncivil place." This is exactly what it became for me. Away from the insanity of war we sat behind tyled door, men of mixed creed and religion in peace and harmony. Outside the door of the lodge was the dark chaos of war; inside the door of the lodge was order, civility, and light.



*Brother Corporal Joseph F. Curry, Kandahar, Afghanistan 2010*



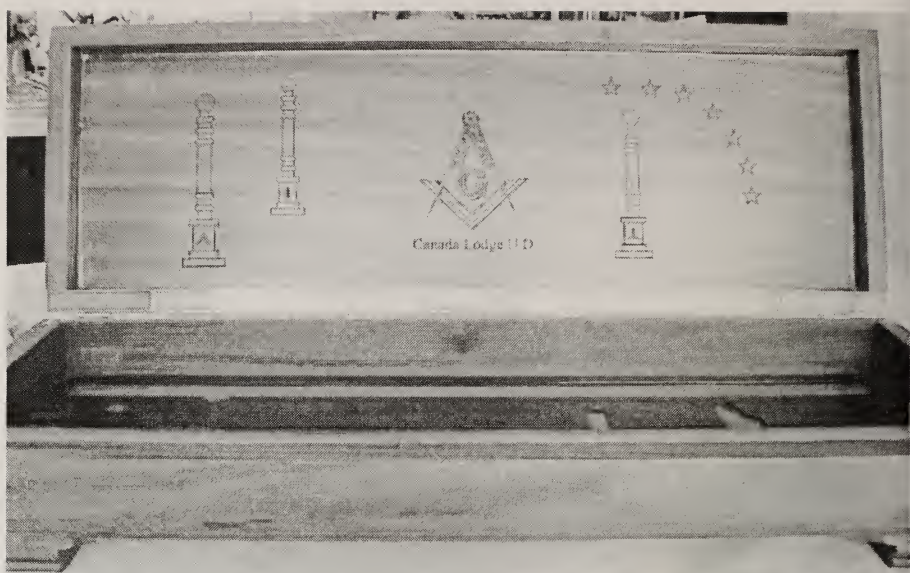


# **The First Canadian Masonic Lodge in Afghanistan**

**Canada Lodge U.D. Afghanistan**

By R.W. Bro. William J. Lewis

The opening of the first Canadian Masonic Lodge in Afghanistan is the culmination of over 5 years of efforts. Initially conceived by the Grand Master of the Grand Lodge of Canada in the Province of Ontario in 2005, Most Worshipful Brother Gary L. Atkinson, who formed a small Ad Hoc Committee of Worshipful Brother Bill Eastwood, Worshipful Brother Andrew Pollock, and Right Worshipful Brother Ralph Morgan to look into the possibility of having a Canadian Lodge where Canadian Masons who are serving in the Canadian Forces in Afghanistan would have a place to meet and enjoy



*Box for working tools crafted by Bro. Larry Cooper, Twin City 509, G.R.C.*

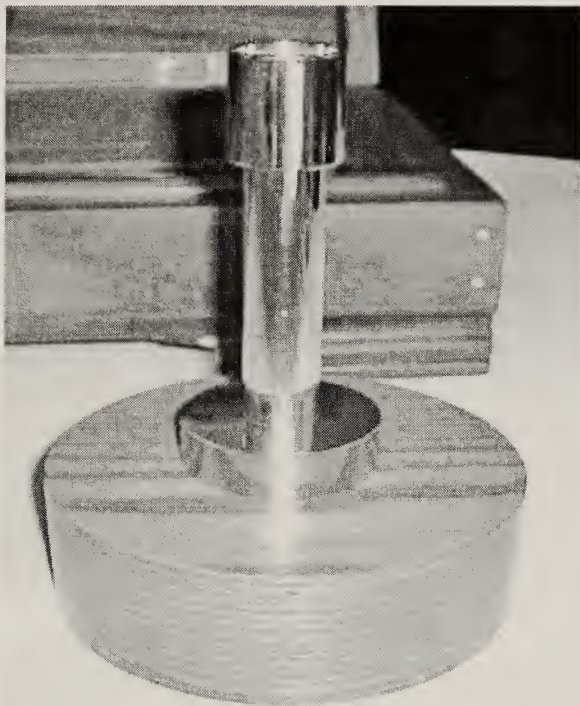
some fellowship. The work continued under the guidance of the next Grand Master, Most Worshipful Brother Dr. Allan J. Petrisor, who added Col William J. (Bill) Lewis to chair the Ad Hoc Committee, and has finally opened with the great assistance of the present Grand Master, Most Worshipful Brother Raymond S.J. Daniels. All of this would not have been possible without finding a Mason who had previously been the Master of a Lodge. Right Worshipful Brother Bill Lewis and Worshipful Brother Wayne Fraser approached Worshipful Brother Rick Fulford of Brighton, Ontario, a civilian working under contract at Kandahar Air Field, who quickly agreed to assume the duties of the first Master of this Lodge in Afghanistan.

Lodges operate under a Warrant from the Grand Lodge, and the Lodge in Afghanistan, designated Canada Lodge U.D. is operating under the Warrant of Trent Lodge #38 from Trenton, Ontario – the home lodge of the District Deputy Grand Master for Prince Edward District for 2009-2010, Right Worshipful Brother Bill Lewis. Canada Lodge U.D. exists for the sole purpose of providing a place for masons from any of the jurisdictions recognized by the Grand Lodge of Canada in the Province of Ontario to meet, and at the 2010 Annual



Communication was granted permission to initiate new members, initially as members of Trent Lodge #38, and on returning to Canada, to affiliate with a Lodge in their area.

As you can imagine, many individuals and groups have contributed to Canada Lodge U.D. Under the guidance of Most Worshipful Brother Daniels, two very accomplished craftsmen have prepared some the artefacts necessary to open a Lodge. Brother Harry Cooper from Petrolia in Sarnia District (Liberty Lodge #419), who is also a William



Mercer Wilson medal recipient, prepared many finely crafted items in brass. And Brother Larry Cooper (no relation) from Waterloo District (Twin City Lodge #509) prepared many exquisite items in wood for the Lodge. Photos of their work appear below.

An exquisite altar cloth was donated by Canada Lodge No. 532 in Ajax, and many have contributed aprons for our brethren, including masons from Eastern District, Prince Edward District, and Frontenac District. The officer's collars and aprons, as well as a Jacob's Ladder, were donated the former Temple Lodge in Prince Edward District. And the masons of Alberta have been very active in fundraising in order to donate a mosaic pavement (fundraising spearheaded by W. Bro. Jeff Schoonmaker), plus swords and wands (Edmonton Preceptory No. 46), a Tracing Board (Highlands Unity

Lodge No. 168), 3 degree Lecture Boards (Alberta Rose No. 52), a rough and perfect ashlar (Alberta Rose No. 52), a letter G (W. Bro. Rick Kampjes), and initiation clothing (Alberta Rose No. 52).



*Pillars crafted by Bro. Larry Cooper, Twin City 509, G.R.C.*

There is a long history of military lodges throughout the history of Canada and the United States, and many prominent military figures have been masons. Of note, at the Royal Military College of Canada is Currie Hall, named after General Sir Arthur Currie. General Currie was also District Deputy Grand Master, in 1905 in Victoria District. During the First World War, many servicemen were Freemasons, and attended many

lodges in England and France. Of note, one memorable meeting of Canada Lodge during the war took place on April 23, 1918 when 3 notable Brethren were present, R.W. Bro. Sir Arthur W. Currie, K.C.B., K.C.M.G, Corps Commander, Canadian Expeditionary Force, W. Bro. Sir Richard Turner, V.C., K.G.B., K.C.M.G, D.S.O., Commander, II Division, C.E.F., and W. Bro. Sir David Watson, K.C.B., C.M.G., Commander, IV Division, C.E.F

The first meeting of Canada Lodge was held on March 4th, 2010, and was attended by Masons from both Canada and the United States.



The meetings will be held on the First and Third Thursdays of each month, except when Worshipful Brother Fulford is home on vacation. In addition to these formal meetings, the opening of Canada Lodge has provided introductions throughout Kandahar Air Field, and many of the serving masons now frequently informally meet – a very welcome diversion from the other activities.

Interest in Canada Lodge continues to grow, with inquiries and congratulatory notes received from masons throughout North America, and even from many other countries. It is Worshipful Brother Fulford's vision that the momentum that is growing in support of Canada Lodge indicates that Canada Lodge will most probably continue, even after the planned departure of Canadian Forces personnel in 2011. For their efforts in support of Canada Lodge U.D., R.W. Bro. Bill Lewis and W. Bro. Rick Fulford received Grand Lodge commendations at the Grand Master's reception held in Frontenac District.

# Bath 2010

Wor. Master, Most Worshipful the Grand Master,  
Right Worshipful the District Deputy Grand Master  
and my Brethren

**Welcome to United Empire Loyalist Country. I have been asked to talk to you today about the history of masonry in this area which has been referred to in volume I of “The History of Free Masonry in Canada” as the “The Cradle of Masonry in Ontario”**

## History

History Has often been disputed whether it is an Art or a Science. The dictionary says that it is the knowledge gained by inquiry, narration of what is learnt, knowing, acquainted, versed in, and one who knows. Unfortunately I fill none of those properties but I do feel that Masonry, being a Science, that what we can learn about the past and that what happens in the future should be recorded and past on to our successors to encourage them to record the happenings of the Craft we love so much.

I am endeavoring to cover the history of Maple Leaf Lodge and Masonry in Bath by reading the minute books back to our beginning, 1859, hoping first to locate the different places we have held our meetings in and about some of the issues that the lodge has faced in the past both serious and what might be considered not serious, but amusing.

Reading the minute books it tells us about what has taken place in the lodge room and rarely mentions any-thing about what has taken place outside the Lodge. Every meeting starts with the date and states where the meeting was held, and I quote from our old records, in the lodge room Bath Ontario, but never the location, This

has made locating every place that we have met in difficult, especially the period between 1865 and the 1880'.

I would like to take you back and touch lightly on some of the things that affected life here in Bath.

This areas first visitors were French traders and explorers, who were on reasonably friendly terms with the Huron's. Early in the 16605, Samuel de Chaplain left Quebec with a party of men, plus Huron Guides and warriors to explore and gather furs through this area now called Eastern Ontario. The Iroquois, who were more friendly with the British, had been harassing the French fur traders and the Huron's were anxious to meet them in battle, with the help of the French with their guns. They met their enemies near Lake Oneida with the Iroquois retreated to their 30 foot palisades. Champlain was wounded in the leg with an arrow and his party had to retreat north and passed through this area up either traveling up the Napanee River or the Salmon River, depending on which history book is correct.

Eastern Ontario was virtually deserted and offered a buffer zone between the Warring Huron's who had moved West to the Lake Simcoe, Georgian Bay area and the Iroquois who were mainly south of the St. Lawrence River in New York State which kept them separated.

The great Explorer LaSalle was another famous explorer to visit this area. He spent some time here in what now is Centennial Park or possibly the Marina, resting on his trip to discover what turned out to be the Mississippi River and New Orleans.

The French were the only Europeans in this area at that time made big mistakes in their relationship with the Indians such as when they attacked an Indian Village near Hay Bay and captured alive five Indians which they sent back to France for entertainment.



Another was in 1687 when they had assembled 2,000 troops in Fort Frontenac and invited the Iroquois to a feast. It was, in fact, a trap and oddly, most of the 120 Iroquois taken prisoners, as spies for the British, were friendly Christians and earned their living hunting and fishing. They were eventually sent to Quebec City, the men were used as galley slaves and the women and children were sent to missions in the area.

The British eventually arrived and captured Fort Frontenac in 1758 and established a military base there in 1783. This proved to be handy for the arrival of the new settlers. Ancient St. Johns Lodge No.3 was already operating in Kingston.

I wanted you to get a feeling for what this area was like before the coming of the United Empire Loyalist and the first masons West of Kingston.

Basically it was deserted with thick forests with clean water and land, once cleared, where food and cattle could be raised. It became the bread basket for Kingston.

This area has been referred to as part of many different names and, just to clarify this. In 1784 when the first settlers arrived it was known as Quebec. In 1791, "The Canada Act" laid the groundwork for the division of Quebec into Upper and Lower Canada. In 1840, "The Act Of Union" lead to the amalgamation of Upper and Lower Canada into "Canada East" and "Canada West" and this area became Canada West.

Our Lodge's Logo, that you see on the pin you received today was taken from an old wax sealer and is inscribed, C.W. for Canada West as we were known eight years before Confederation.

Confederation, in 1867, saw Ontario, Nova Scotia, New Brunswick and Quebec unite and form our great country of Canada.

Masonry in this area started with the arrival of the United Empire Loyalist who fled, or were forced to leave their homes in the new country of the United States of America.

### **The American Revolution 1776**

King George III [House of Hanover] was born in England and spoke English as his first language. He suffered from Mental Illness, which sent him into fits of anger and rages at times, but it was really a blood disorder called Porphyria, a disease that caused Blindness and Senility, treatable today but it eventually drove him completely mad before his death in 1820. Perhaps, if they could have treated for this illness, history may have been different today. But it affected our area in a big way.

King George and his wife, Charlotte Sophia, had 15 children. And many of the names you will hear mentioned in this area bear German names such as Fredricksburg, Adolphustown and Emestown, which was named after his 8th son, are just a few of them.

With the signing of the "Treaty of Paris" [which King George strongly opposed,] but with the French already on the side of the American Patriots and the Spanish threatening to do the same, England not wanting to go to war with them, the treaty was signed.

George Washington entered New York on November 25th, 1783, and the decision was made to evacuate all U.E.L. including the 7,550 Loyalists from New York and those Loyalists living in the Hudson Valley, among them were loyal Masons.

In all, over 50,000 Loyalist were forced to leave, plus thousand of British Troops. Thirty Thousand went to Nova Scotia, 13,000 to the West Indies, Bermuda and England and the remaining 7,500 to Quebec which included 4,000 who settled in this area as we were part of Quebec at that time.

To facilitate the evacuation of Loyalists heading to Canada, the Brit-

ish Commander Sir Guy Carelton formed the families into Companies of Associated Loyalists under the leadership of Captains, who probably had some military connection, but mostly they were just ordinary citizens loyal to the crown.

Groups like the Jessop Rangers and the 84th Regiment of the Kings New York Royal Rangers were among the first to arrive in this area. The first group of 400 settlers were United Empire Loyalists who had left their homes, farms and most of their possession and spent the miserable winter of 1783/84 in a hastily assembled refugee camp in Sorel, Quebec.

In the spring of 1784, they headed up the St. Lawrence in Large row boats called Bateaux [they have been described as today's 2 1/2 ton trucks] but with no motors, and they also had to be carried. With their children and the few possessions that they were able to take with them they had to portage around the many different rapids that were along the St. Lawrence, [before the St. Lawrence Seaway was built] at Long Sault, Prescott and Brockville areas just to name a few. It had to be very exhausting work but the thought of having free and safe land to build on, urged them on.

The year before the British had purchased this area, which was originally Huron Territory, from the Mississauga Indians, 'the price', keeping the Indian Chief and his family, clothed for life. They had already started clothing them the winter before and obviously the Chief was satisfied.

Just a note on that. On Tues., June 8th, the City of Toronto settled with the Mississauga Indians for \$145 Million dollars for the Land in the greater Toronto area around Port Credit, where the Mississauga Indians lived, and much of Toronto today [over 100,000 hectares] The land was purchased, in two signed treaties, from the Mississauga Indians in the 1840s for basically trinkets. After which the Tribe moved to their current reserve in Hagersville.

With only 1900 left in the Tribe, they each will each receive \$20,000, plus the bulk of the money was put in trust for Education and other Community needs.)

After purchasing the land, the British had to rush in soldiers, who were stationed in Kingston, plus the surveyors to survey the land for the arrival of the U.E.L. Unfortunately it was not completed in time, partly due to the fact the chief surveyor became very ill, but they did have the major lots along the waterfront completed. It took a few years before all the settlers received their land.

To facilitate the evacuation of Loyalists heading to Canada, the British Commander Sir Guy Carleton formed the families into Companies of Associated Loyalists under the leadership of Captains, who probably had some military connection, but mostly they were just ordinary citizens loyal to the crown.

The U.E.L. settlers were greeted on landing on June 16th 1784, by soldiers, surveyors and friendly Indians. The land was assigned in a very civilized manner. A lottery was held with the names of Loyalist drawn from a hat and from another hat they drew their numbered lots.

Jeptha Hawley whose home still stands just to the West of us on the south side of Main Street, was one of the first to clear his land and eventually ended up with 11 00 acres.

A re-enactment of the Landing is held in the park on the water in Adolphustown every year and is usually held on the Saturday closest to the actual date June 16th., The date this year was last Saturday June 19th.

One interesting story is about an U.E.L. who had to flee his home in the Hudson Valley because a cousin had denounced him as a Loyalist. He ended up in Belleville and built a new home there and his cousin confiscated his old home in the Hudson Valley as his reward



for turning him in.

He completed his new home but did not put any doors or trim on the inside. When he heard his cousin had gone away on an extended visit, along with a friend, he proceeded to go back with a wagon to his old home and removed all the trim and doors, etc. that he needed and installed them in his new home in Belleville.

The lot we are now meeting in is Lot No. 10 and it had been surveyed in 1784 and the southern portion was designated to be the Village of Ernestown and the roads were laid out by a Masonic Brother named Davy.

The Village's name was later changed, and in 1812 it became Bath. Again in 1859 it was incorporated as the Village of Bath which just happened to be the same year that Maple Leaf Lodge was founded. With a further incorporation we are now classed as a ward but other than they are not celebrating their 150th year with us, the Post Office, and the Village are still referred to as The Village of Bath.

### **Masonry in Bath**

The first Lodge to meet in this area was held in Finkle Tavern in the west end of the Village which is now a small park. Henry Finkle, the owner, visited The Ancient St. Johns Lodge No. 3 in Kingston on June 7, 1798 and signed the register that he was from Lodge No. 7 Ernestown, which we assumed was an Irish Lodge. From a drawing the Tavern was a small place and apparently the lodge met in a room there.

In 1802 a group was organized to make arrangements to open a lodge called St. John's Lodge. In 1803 they received a Warrant from the Provincial Grand Master, William Jarvis, permission to open a lodge No. 13 in Ernestown, just a number, no name, in the County of Addington, Upper Canada with Wor. Bro. Cottier as Master.

The minutes of the meeting of March 6th 1816 gave the lodge as No.

13 and on April 10th, 1816, they called it Addington Lodge No. 13 and Wor. Bro. Cottier was the Master. It was later that it became, Addington Lodge No 760.

In 1812 a new building was erected, and was reported to be, the first hall erected in Central Ontario for the purposes of Masonry. A fire in June 1821, destroyed the hall which had been erected on Lodge Street. The Tylers wife was reported to be baking pies when the fire started.

Three years later in 1824 they built an impressive new stone building on Academy Street, but due to lack of members or interest, by 1832, they were renting it out to the health board, it fell into disrepair and eventually had to be taken down and a home for a member of the Davy family was built on the property.

The Cornerstone was actually placed over the front door and inscribed Addington Lodge No. 760 A.L. 5824.

### **Addington Lodge The Lodge that sounded the keynote for an Independent Grand Lodge in Canada**

In 1792 H.R.H. Prince Edward [Father of Queen Victoria] was named Provincial Grand Master of Lower Canada with the power to issue Warrants and R. Wor. Bro William Jarvis was named Provincial Grand Master of Upper Canada but with the authority to issue dispensations only.

In 1817 A Bro. John Dean, who was later to become Master of Addington Lodge, wanting to change this system, he was a leading figure in the forming of the Grand Lodge in Upper Canada which later was to become The Grand Lodge of Canada in the Province of Ontario.

On August 20th 1822. The Lodge received a letter from The Provincial Grand Lodge appointing Bro. John Dean Provincial Grand Secretary in honor of his work.

He had good taste also, on Jan. 5th 1819, Bro. Dean and seconded by Bro. Cottier offered a motion that the "refreshments in this lodge for the future be Cider, Beer, Cakes and Cheese; except a majority for the time being may choose something else." It was carried unanimously. This surprised everyone as both Dean and Cottier were known as very temperate men.

### **The War of 1812**

As to the war of 1812 the Americans, thinking themselves as liberators, even General Isaac Brock thought they might be greeted friendly by the residents, but after an inspection realized that Canadians wanted no part of it. The American Fleet of five ships, Led by "The Oneida", chased the British ship "The Royal George", a 24-gun and a valuable, but slow schooner, through the western gap where local Militia had placed gun emplacements on Amherst Island and along the shores of Bath which enabled the Royal George to escaped to Kingston and it moored near the causeway. There were some shots fired.

There is a report that a cannon ball that was fired, hit a post on the verandah of a home in Bath known as the Huff place on the other side of the bay and took a gouge out of it. It is said that the gouge is still in the post where it still stands today and the cannon ball is in the Bath Museum in the Old Town Hall just west of here. In 1813, The Americans did land in Bath. A raiding party landed undetected at Dawn and burned the Benjamin Davy as it sat at anchor.

On the July 1st, 2012 weekend, there will be a large re-enactment taking place along the Lake from Kingston over to Adolphustown. It should be a great show as David Smith, local historian, is planing to follow what really happened during the battle and will have 6 sloops re-enacting the chase of The Royal George into Kingston.

On June 6, 1813 the pivotal Battle of Stony Creek began when 700 British and Canadian Militia invaded the American Troops camped there and drove them back to Fort George and the later the battle of

Queenston Heights saw the Niagara peninsula returned to Upper Canada. This eventually led to the Americans realizing we did not want to be liberated from the British.

Emestown [Bath] was a thriving community as most travel to Kingston was along Bath Road or by boat. Ships from Belleville would take people on cruises stopping along the way not only in Bath but on Amherst Island at Emerald and Stella boarding and embarking passengers on their way to Kingston. "The Frontenac" built in Bath was the first steamship to be built on Lake Ontario. Goods were brought from Montreal and exchanged for locally grown food and business was great. The road through the village was busy with stage coaches and oxen driven wagons and it was an exciting place for the people in those days.

But Alas, two things happened. In 1832 the York toll Road was built with five toll booths [5 cents a stop] ran from Napanee to Kingston. Followed by, in the 1850s' the railroad was constructed [both of these just north of the village] it has left the village a proud but struggling place. The railroad wanted to be closer to the water but could not get the land near the village as it was owned by the Davy Family who had built several homes on the north side of Academy Street.

The Emestown Academy originally built in 1811, on Academy street now called the Bath Academy is the third such building and was built in 1911. From its beginning It was regarded as having developed some of the finest minds for the Bar and Church and housed the first Public Library in Ontario and also the first public school. Today it is a private home and Art studio. Bath is growing.

The census in 2006 reported a population of 1,801 residents in 798 dwellings in Bath and we probably have closer to 2,300 today. We have a group called "The Bath Revitalization Committee" which is working hard, trying to turn things around. They just finished beautifying Centennial Park. Next will be a wading pool and playground for the children next to the fireball. Apparently the little beach we



have in the park is polluted and is not safe for swimmers because of the geese population.

### **Maple Leaf Lodge No. 119 G.R.C.**

Maple Leaf Lodge No. 119. The first unrecorded meeting was held on June 24th 1859 and the warrant was issued on Sept 23rd, 1860. The first meeting was held on October 27th, 1859 and the officers were installed. The Master was Wor. Bro. B. C. Davy and installations in future were to be held on Dec 27th, St. John the Evangelist Day. Following the Installation The District Grand Secretary read a dispensation from the D.D.G.M. empowering the brethren of Maple Leaf Lodge and the visiting Brethren to walk in procession through the principal streets of the Village. They were led by a Grand Marshall and the Kingston City Band.

We do know the first location was just across the street in one of two buildings called the Rodgers Buildings, long ago torn down. The lodge started looking for new quarters after a visit by the D.D.G.M. in 1865 when he suggested that they move to, quote, “cleaner quarters”. Later the minutes show we were paying rent to a R. Kennedy and had moved in 1871. 1875, the dues were increased from \$2.00 to \$3.00.

In 1886 The District Deputy R. Wor. Bro. Fred Welch in his report to Grand Lodge in 1887 noted that a suit-able Hall is leased by the Lodge. Yet In the minutes of 1886 and 1887 there is no mention of a new hall or even a lease and rent continues to be paid to R. Kennedy. We do know that Rodrick Kennedy owned the The Layercake Hall, called that because during a short period in 1925 the Presbyterians met downstairs and the Anglicans upstairs for 6 months while their new church was built [the old one had burnt down when the members set a controlled grass fire that got out of hand and burned the original wooden church down.

It was originally the Mechanics Building and it was home to Maple Leaf Lodge from at least 1887 till 1911 when the Lodge moved into

its current location formerly known as the E.D. Priest Store and built in circa 1820. The new hall had been used, at different times, as a school, hotel and it is reported that "The famous Shoshonee Indian Remedy" was manufactured in this building. It was owned by Mrs. Davy, who sold the property which included a fenced stable out back, to the Lodge in 1910 for \$750.00.

The lodge only had \$600.00 in the bank and they first asked the members to pay their dues right away and they took out a bank loan for \$200.00 which took 10 years to pay off. They moved into our current location on October 11 to 1911.

The building is a two story heritage building, circa 1820, of the "Commercial Regency Style," a style that was probably first built in India and brought to Canada by the British. The verandah had dual purpose use as, with no running water or sewers in those days, the people living upstairs over their stores etc. could walk out and throw dish water, or other things, out on to the street and people walking underneath would not get wet or soiled.

The Main street of Bath was lined on the North side by several of these buildings, but a disastrous fire on a freezing Boxing day 1942 saw the others destroyed and the Masonic Hall is the last of its type in the village. The water was apparently frozen and they had no choice but to let them burn.

An addition to the East side of the building, which featured the stage, was added in 1927 for \$1,500.00, the plans called for extending the kitchen Eastward and to correspond and provide for Lavatories. Concerts, plays, weddings and showers etc. were held in this building, it originally had doors on the side of the stage, for the actors, dancers etc. to enter or leave by and the change rooms eventually became the washrooms but not till much later.

A mortgage was entered into for \$1,700.00 and was paid off in 1945. Water arrived in the village in 1953 and the lodge was paying \$95.00

a year taxes in 1962 for the water mains in the Village. They finally became washrooms in a later renovation in 1978 and water was added with the pipes running above ground under the stage.

The jutting out section that is on the right side [east side] of the back door as you go out was the outhouse, used until 1978 when the building was then hooked up to the water and sewers. Total cost \$83,000.

A further major renovation has just been completed at a cost of more than a \$165,000 dollars, closer to \$180,000. When discussing whether to go ahead with such a large project, it was felt that the Hall had too many memories for us to just let it go to ruin and, being such an important part of the history of the Village it was decided to go ahead.

Thanks go to Wor. Bro. McDonald and V.Wor. Bro. Simpkins for the hours and hours spent on the project. and especially to our late member Bro, Charles Young who made it all possible.

Two other Lodges who have been welcomed additions to our home. A special addition to Maple Leaf Lodge was a Lodge, who shared our building from 2001, Prince Arthur Lodge No. 228. They have since amalgamated with Maple Leaf Lodge on Dec. 10th, 2007, it has proved to be an excellent partnership which has added strength to Maple Leaf Lodge.

Their former home for 137 years was in Odessa which was formerly named Mill Creek and in 1855 was re-named Odessa, to commemorate the siege of that city by the British Fleet in the Crimean War. Our current master is W. Bro. Gordon Mylks who has also served as Master of Prince Arthur Lodge, several times.

The other one is Templum Fidelis Lodge No.746. Based on the "Traditional Observance Model "on the current practices as in many European Masonic Lodges and had found fertile minds in the United States a few years ago. Templum Fidelis Lodge is dedicated to the

principles. the first of its kind in Canada Our own R.W. Bro. Thomas Hogeboom served as its first Master.

I have talked to you today about just a few things that have happened in Bath and to Maple Leaf Lodge but there is much more. We will be publishing shortly a history book called "The History of Free Masonry in Bath".

Our plan was to wait until after your visit here today before we do go to publication as your visit here today is a very important part of our Sesquicentennial celebration. I hope you will get chance to read and enjoy it.

Maple Leaf Lodge owes its success to so many members.

Men like R. W. Bro. Northmore who served as Master eight times when the membership was only in 20s R. W. Bro. Thomas Hogeboom, Member of the Board and five time Master of this lodge and the man behind organizing this wonderful and most enjoyable year of our remembrance.

Others are The Davy Family whose names are imbedded in our history. The Sharpes, Caugheys, Simpkins, McDonald, Collins, Well banks, Thornton, Sararas. These are but just a few of the many who have served this lodge well and continue to do so today.

There is a very special member here today, V.W. Bro. Jack Roblin, our oldest living member. He joined on June 26th, 1944, 66 years ago, today, his dues were \$3.00 and he is still working for the lodge and is currently our Inner Guard.

Before you leave today we plan to "bury" our time capsule to be opened in 2059 on the 200th Anniversary of Maple Leaf Lodge No. 119.

***I am happy to say Masonry is alive  
and well and living in Bath***



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 Grand Registrar.....R.W. Bro. M. P. J. McConnell

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## REGIONAL LIAISON REPRESENTATIVES

Brethren: the Officers of Heritage Lodge have been working very hard to restructure the Regional Liaison Representatives for the Districts of our Grand Jurisdiction.

### Heritage Lodge Regional Liaison Representatives

District	Liaison Representative
Algoma, Algoma East.....	Vacant - to be filled
Nipigon E.; Tamiskaming.....	Vacant - to be filled
Muskoka-Parry Sound.....	Vacant - to be filled
Sudbury-Manitoulin.....	R.W. Bro. David Bell
Waterloo.....	R.W. Bro. George Napper
Wellington; Grey; Georgian North; Georgian South.....	Vacant - to be filled
Huron N.; Huron S.; Bruce.....	Vacant - to be filled
Wilson N.; Wilson S.; St. Thomas; London E.; London W.....	Vacant - to be filled
Sarnia; Chatham; Erie; Windsor.....	Vacant - to be filled
Western 1.....	Vacant - to be filled
Ottawa 1; Ottawa 2; Eastern; St. Lawrence; Frontenac .....	R.W. Bro. M. E. (Sonny) Clark
Prince Edward; Ontario; Victoria; Peterborough.....	R.W. Bro. Robert McBride
Hamilton A; Hamilton B; Hamilton C.....	V.W. Bro. William Brimer
Niagara A; Niagara B; Brant.....	V.W. Bro. Richard Simpson
Toronto Don Valley.....	R.W. Bro. Alan Donovan
Toronto East.....	R.W. Bro. Allan Dvorak
Toronto Humber Valley.....	R.W. Bro. Victor Codato
Toronto West.....	W. Bro. Brian Hyllier
York.....	W. Bro. Steven Pickard

### Regional Liaison Representative Chairman:

R.W. Bro. Peter Irwin, a Past Master of Heritage Lodge No.730 has been appointed to act as Chairman of the Regional Liaison Representatives and can be contacted at the following.

#### R.W. Bro. Peter Irwin

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peter.f.irwin@gmail.com

905-885-2018



If you can assist as a Representative in one Districts that show a Vacancy, please feel free to contact R. W. Br. Peter Irwin or the secretary. Some of the Duties of a Regional Liaison Representative will be to make yourself aware of the Objectives and Mandate of Heritage Lodge. During your fraternal visits with Lodges in your area to make other brethren aware of Heritage Lodge. Also being familiar with your area you may know a brother or brethren who are good speakers that may wish to present a paper to Heritage Lodge. You may also be requested by the secretary to assist in locating a member of Heritage Lodge who has not been heard from in some time. Applications for Affiliation to Heritage Lodge will be made available to you so that you can distribute them to the District Deputy Grand Masters of the area and those that express an interest in Heritage Lodge. Your assistance will help to contribute to the continued success of OUR Heritage Lodge No. 730 GRC.

**Volume 34 2011**

# **OUR DEPARTED** **BRETHREN**

We have been notified of the following members of  
The Heritage Lodge No. 730, G.R.C.

Who have Passed to the Grand Lodge Above  
(since the previous publication of the names of our deceased.)

*We give thanks for the privilege of knowing them and sharing their lives.*

## **GORDON L. W. FINBOW ( 672 )**

Past Master of Heritage Lodge No.730 G.R.C. of 1998  
Huntsville, Ontario Unity Lodge No. 376 G.R.C  
**Passed to the Grand Lodge above May 06, 2011**

## **WILLARD ARTHUR ABBS ( 1237 )**

RR# 2 Kemble, Ontario Burns Lodge No.476 G.R.C.  
**Passed to the Grand Lodge above July 14, 2010**

## **WILLIAM BENJAMIN BOLTON ( 212 )**

Ottawa, Ontario Prince of Wales Lodge No. 371 G.R.C.  
**Passed to the Grand Lodge above April 16, 2011**

## **CLAYTON EDSON BRADSHAW ( 689 )**

Wellington, Ontario Universe Lodge No. 705 G.R.C.  
**Passed to the Grand Lodge above June 8, 2011**

## **ARTHUR HAROLD COPELAND ( Life Member )**

RR# 1 Erin, Ontario Wellington Lodge No. 271 G.R.C.  
**Passed to the Grand Lodge above December 10, 2010**

**MICHAEL JOHN DIAMOND ( 1122 )**

London, Ontario Oakridge Lodge No. 708 G.R.C.

**Passed to the Grand Lodge above July 14, 2011**

**JAMES ROBERT GILPIN (714)**

Perth, Ontario True Britton's Lodge No.14

**Passed to the Grand Lodge above September 23, 2010**

**GORDON ARNOLD GROSS ( 440 )**

Ottawa, Ontario The Builders Lodge No.177 G.R.C.

**Passed to the Grand Lodge above March 14, 2011**

**GEORGE VALENTINE HARVEY ( Life Member)**

Oshawa, Ontario Cedar Lodge No. 270 G.R.C.

**Passed to the Grand Lodge above July 02, 2010**

**RICHARD FOSTER HEWITT ( 1193 )**

Omeme, Ontario Somerville Lodge No. 451 G.R.C.

**Passed to the Grand Lodge above December 30, 2011**

**NELSON KING ( Life Member )**

Toronto, Ontario Birchcliffe Lodge No. 612 G.R.C.

**Passed to the Grand Lodge above 2011**

**HENRYK KRAJEWSKI ( 769)**

St. Catharines, Ontario Seymour Lodge No. 277 G.R.C.

**Passed to the Grand Lodge above October 9, 2011**

**IVAN ROBERT MARSHALL ( Life Member )**

Kitchener, Ontario Waterloo Lodge No.539 G.R.C.

**Passed to the Grand Lodge above June 2, 2011**

**ROBERT F. McLEOD ( 1071 )**

Kirkland Lake, Ontario Nilestown Lodge No.345 G.R.C.

**Passed to the Grand Lodge above March 26, 2011**

**MELVIN DOUGLAS PORTER ( 1099)**

Ajax, Ontario York Lodge No.156 G.R. C.

**Passed to the Grand Lodge above August 27, 2011**

**STEWART ROBINSON ( 1429 )**

Oakville, On Oakville Lodge No.400 G.R.C.

**Passed to the Grand Lodge above December 19, 2010**

**EDWARD ( TED ) ALBERT SHANNON (1276 )**

Oakville, Ontario Claude M. Kent Lodge No.681 G.R.C.

**Passed to the Grand Lodge above May 2011**

**MARK ALFRED N. SHENFIELD ( Life Member )**

Markham, Ontario Markham Union Lodge No.87 G.R.C.

**Passed to the Grand Lodge above December 11, 2011**

**ALEXANDER CAMPBELL SUTHERLAND ( 1342 )**

Lindsay, Ontario Faithful Brethren Lodge No.77 G.R.C.

**Passed to the Grand Lodge above December 30, 2011**

**DERWYN ROLAND WOODHOUSE ( 1138 )**

St. Catharines, Ontario Niagara Lodge No. 2 G.R.C.

**Passed to the Grand Lodge above June 8, 2011**



# THE HERITAGE LODGE NO. 730

The Heritage Lodge No. 730 is a historic building located in the heart of the city. It was built in 1920 and is a fine example of early 20th-century architecture. The building is currently being restored and will be open to the public in the near future.

The building is a two-story structure with a gabled roof and a central entrance. The exterior is made of brick and features a variety of architectural details, including arched windows and a decorative cornice.

The interior of the building is also being restored and will feature a variety of historic furnishings and fixtures. The restoration project is being funded by a combination of private and public sources.

The Heritage Lodge No. 730 is a valuable part of the city's historic fabric and is an important reminder of the city's rich history. The restoration project is a testament to the city's commitment to preserving its historic resources.

The building is currently being used as a temporary office space for the city's historic preservation department. The restoration project is expected to be completed by the end of the year.

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